

S A 21
DEFIANCE
TO DEATH.

*WHEREIN, BESIDES
sundry Heauenly Instructions for a godly
life, we haue strong and notable com-
forts to uphold vs in death.*

*By Master William Cowper, Minister
of Gods Word.*

Second edition, corrected and amended.

Phil. 3. 20. 21.

*But our conuersation is in Heauen, from
whence also we looke for the Saniour,
euen the Lord Iesus Christ.*

*Who shall change our vile body, that it may
be fashioned like vnto his glorious body,
according to the working, whereby he is
euen able to subdue all things vnto
himselſe.*

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for Iohn Budge, and are to be sold at
his shoppe at the South-doore
of Paules. 1616.*



T
H
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C



TO THE RIGHT
Honorable Sir *Thomas*
Stewart of Gairntilie, and
his vertuous Lady, *Griz-*
zell Mercer, grace and
peace from God the Fa-
ther, through our Lord
Jesus Christ.

I*T is a notable say-*
ing of the Apostle,
If in this life onely
we haue hope in
Christ, wee are of all
A 2 men

1. Cor. 15.
19.

The Epistle.

mē the most miserable :
For , whereas others be-
ing ignorant of better
things to come , set their
hearts on these , which are
present : if wee despising
such comforts as now we
may enioy , should also be
disappointed of those , which
afterwards we looke for ,
Our case indeede were
most lamentable : but
praised be God , it is farre
otherwise ; for where
the comfort of the world-
ling ends , there the grea-
test comfort of the Chri-
stian begins. The men
of this world (sayes Da-
uid) haue their portion

Psal. 17.

14.

in

The Epistle.

in this life : yea our Sa-
uour saith, They haue
receiued their consolation
heere. It was spoken in
that Parable by Abra-
ham to Diues, Remem-
ber that in thy life thou
receiuedst thy pleasures :
And it appertaines to all
the wicked : better things
then these, which present-
ly they see, neede they ne-
uer to looke for. And
therefore no maruell, that
as the taste of the Colo-
quint, or wilde Gourd,
made the children of
the Prophets abhor their
meat, so the taste of death
make all the pleasures and

Luke 6.

24.

Luke 16.

The Epistle.

refresbments of their life
loathsome to them. Or as
the hand which wrote to
Beltazar on the wall his
imminent iudgement, did
in a moment turne all the
solace of that house into
sorrow, for the Kings
countenance was chaun-
ged, his thoughts trou-
bled, his Princes astonish-
ed, his Musitians silen-
ced, his seruants amazed
their delightfull drink-
ing became despised, and
all the house disordered:
and in a worde, his Ban-
quet concluded with a
cuppe of wrath, sent to
him from the Lord: so
is

The Epistle.

is it vnto all the wicked:
the smallest signification
of deash interrupts their
greatest ioyes, and causes
them with the Peacocke,
looking to his feet, let fall
the proude feathers of
their high conceites with-
in their owne mindes,
what euer they pretend
in countenance. As is
the noise of thornes vn-
der the pottle, so is the
laughter of foolcs, sayeth
Salomon, both the one
and the other quickly
vanishes: and death like
that worme, which eated
vp the gourd of Ionas.
denoures at length all

Eccles.
7.8.

A 4 their

The Epistle.

Rev. 18.

14.

their worme-eaten pleasures, and then woe be to them, when all these fat, and excellent things, after which their soule lusted, are departed from them, and not so much as any hope of better remains unto them : But unto the Christian, death can doe no more but demolish this parpen wall of clay, within the which the soule is captiued for a time, it opens the doore of the prison, and giues liberty to the soule, to goe out and returne to her Maker, as shall at greater length appeare in the
Treatis-

The Epistle.

Treatise following, which
I haue offered, and pre-
sented to your Honour,
partly to testifie my un-
fained affection toward
you in the Lord; for that
unfained and incorrupt
loue, which in so corrupt
a time yee haue alway car-
ried toward the truth of
the Gospel, and by which
also ye haue liued, as rare
examples of pietie and
loue, and godly liberality,
and partly that yee may be
remembred of these in-
structions concerning
life and death: which ye
receiued from vs by hea-
ring, during your resi-

The Epistle.

dence with vs, and vnto
the practise whereof
shortly yee must be called:
for albeit it is not long,
since it pleased the Lord
beyond all expectation of
man to deliuer you out of
the handes of the Serge-
ants and officers of death,
which had violently sea-
sed vpon you, and threat-
ned to slay you both, your
selfe by sicknesse, your
Lady by the sorrow of
desolation, more heauie
then death vnto her: yet
are yee to knowe (and I
doubt not, are preparing
you for it) that the same
battell will shortly bee re-
newed,

The Epistle.

nued against you, wherein
both of you must bee di-
uorced from other, and
diuided from your owne
bodies, that yee may bee
married and conioyned
with your Lord, whom ye
haue not yet seene, but
long to see him, because
yee loue him, and reioyce
in him with ioy unspeak-
able and glorious. And
heerein, if these little
fruites of my Ministry
may serue any way to con-
firm you in the end, as
some way they haue com-
forted you in the iourney:
and if for your sake they
may bee profitable to o-
thers

1. Pet. I.

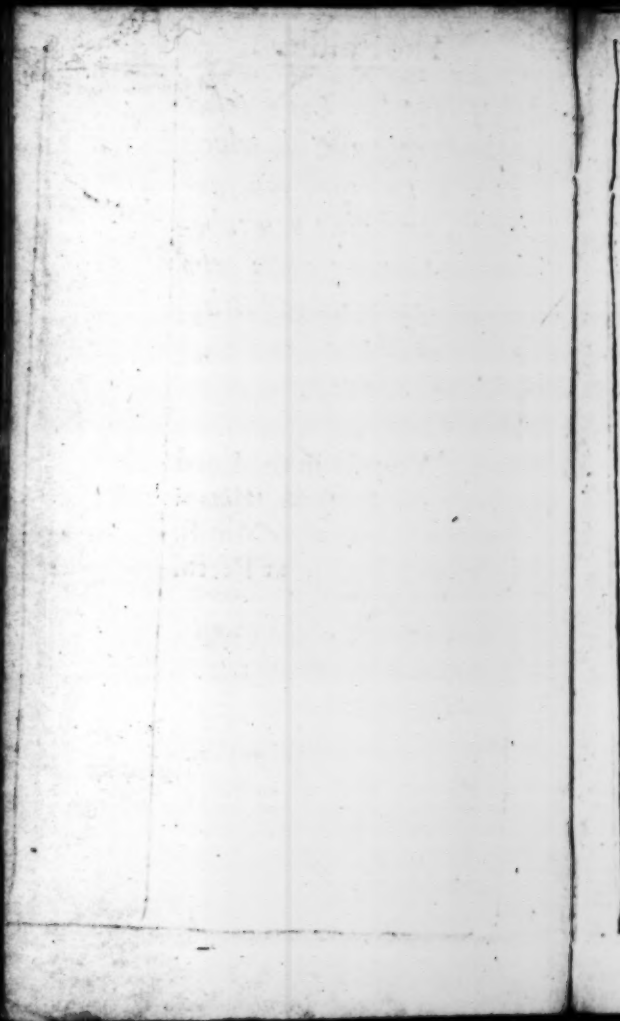
The Epistle.

the s, who constantly keepe
with you the same course
toward the face of Iesus
Christ, it sh. all be no small
comfort vnto me, know-
ing thereby that I haue
not runne, nor laboured
in vaine; for there is no
thing in the world I de-
sire more, then that I may
put my talent to the ut-
termost profite, fulfilling
with ioy the Ministrati-
on I haue receiued, and so
maybe welcommed of my
Lord, as one who hath
beene faithfull in little:
But because all encreases
comes from God, I hum-
bly commend you, and all
that

The Epistle.

*that love the Lord Iesus
to the grace of God, which
is able to build you fur-
ther, and give you inhe-
ritance among them who
are sanctified by faith
in Christ, and
so rest.*

Your H. in the Lord
Iesus M. William
Cowper Minist.
at Perth.





A
DEFIANCE TO
DEATH.

Mine helpe is in the name
of the Lord.

2. Cor. 5. 1.

*For we know that if our earth-
ly house of this Taberna-
cle be destroyed, we haue a
building of God, an house
not made with hands, eter-
nall in the heauens.*

IT is appointed (say
eth the Apostle)
for all men once
to die, and it

*As our
death is, so
shall our
estate be
after it e-
ternally.*

Rev. 14.

12.

Eccles 11.

3.

August.

Hesrob.

Epist. 80.

is certain, that in whatsoever estate we die, in it wee shall remaine; for where the tree falleth, there it shall lie (said Saloman) He that dies in the Lord is blessed, for he rests from his labours, and shall remaine for euer in Abrahams bosom, which is the Paradice of God: hee that dies in his sins goes downe to the prison, out of which is no redemption, and shall neuer get licence to come backe to learne to die ouer againe, *Qualis in nouissima vita die*

*die quisque moritur, talis in
in . vniuerso mundi die
iudicabitur*, such as eue-
ry man dies in the last
day of his life, such shall
he be iudged in the last
day of the world.

It is therefore a spe-
ciall point of wisdom,
so to liue, that by liuing
wee may learne to die,
that a godly life may
prepare the way to an
happy death, and hap-
py death may make vs
sure of a ioyfull resur-
rection : these three
follow one vpon ano-
ther inseparable ; if the
life be good, the death,
what.

*Our life
should
make our
death good,
and our
death should
make our
resurrecti-
on happy.*

*Aug. de
ciuit. Dei
l. I. c. II.*

*If that our
life be not
first good,
our death
shall neuer
be good, and
by the con-
trary.*

*Luke 23.
40.*

whatsoever it be, cannot
be euill: *Nunquam mala
mors putanda est, quam
bona praeceſſit vita*: and
if the life be euill to the
end, it is certaine the
death cannot be good:
for euen that Thiefe,
who was crucified
with our Lord, before
he got comfort in his
death, was first amen-
ded in his life, for vpon
the Crosse was he con-
uerted, & incontinent
brought out the sweete
fruite of righteousness,
accuſing himſelfe for
his finnes, rebuking the
railing of his compani-
on,

on, pleading the innocency of our Lord, giuing to God the glory of iustice, and praying to Christ for mercie, that hee would remember him, when he came to his Kingdome.

As it is comfortable in death to thinke vpon life, looking to Iesus, who for vs died before vs, and hath left this comfort to vs, vwho through death are to follow him, *I am the resurrection and the life*: And againe, *He that beleeues in mee hath past from death to life*: So is it

*How the
life and
death of
the godly
each one of
them helpe
another.*

Iohn 11.

25.

Iohn 5.21

it very profitable in our life to thinke vpon death, in our youth to remember the euill dayes and yeeres approaching vpon vs; wherein euery worke and secret thing must be brought to iudgement. Our Sauour at the Banquet in Bethania had his conference of his death and buriall: and *Ioseph* of Arimathea had his Sepulchre in his Garden, both of them teaching vs to season the pleasures of our life with the remembrance of our death,

death, for *Meditatio mortis vita est perfecta, quam dum iusti sollicitè peragunt, culparum laqueos euadunt*: The meditation of death is profitable life, which while the godly carefully practise, they eschue the snares of sinne: and for this same cause *Bernard* commends the meditation of death, *Tanquam summam Philosophiam*, as the most high and profitable Philosophy that wee can learne in our life.

To this purpose the Apostle in this Treatise

Gregor. moral. lib.

13.

Bern.

The Apostles purpose and manner of proceeding here offers two things.

1
*Preserua-
 tions a-
 gainst the
 feare of
 death.*

2
*Instructi-
 ons for a
 godly life.*

tise deliūers to vs a
 most wholsome pre-
 seruatiue against the
 feare of death, set down
 summarily in the first
 verse, and then drawes
 out of it three notable
 conclusions, which if
 wee can lay vp in our
 hearts, shall learne vs to
 order our life well, and
 so serue as preparatiues
 to make our hearts rea-
 dy and capable of this
 comfort in death. The
 preseruatiue giuen vs
 in the first verse, is the
 certaine knowledge of
 a better estate, into the
 which we shalbe trans-
 lated

lated by 'death. In handling of this, he first sets downe the losse wee haue by death : it is no more but a dissolution of our earthly Tabernacle : and then subioynes the vantage wee get by it : to wit, that wee are entred into a better building, giuen of God, not made with hands, but eternall in the heauens: and so lets vs see, that the vantage wee receiue by death, doth farre exceede the losse that wee sustaine by it.

We know, He first affirms it

*Two waies
knowne
that a bet-
ter eſtate
abides vs
after death.*

Ioh. 14. 2.

it as a thing not doubt-
full but certaine, and
well enough knowne,
that by death wee are
translated into a better
eſtate: the warrants of
our knowledge are two;
for firſt wee know it by
the reuelation of the
worde, *In my fathers
houſe are many dwelling
places, I goe to prepare a
place for you.* Our ſo-
journing place is on
earth, our Manſion
place in heauen: And
next we know it by the
perſwaſion of faith,
which is proper onely
to Gods elect children
effect-

effectually called.

And of this we learne how the Christian man onely walketh in light, where all the rest of the World are groping in Darknesse; in theyr life wandring after vanity, and in theyr Death departing comfortles, or at least doubtfull, and vncertaine where-away to goe : Some thing they knewe by experience, of the vanitie of this life, for the which some of the Naturall Philosophers did think it was *Optimum non nasci* ; and others, as He-

Onely the Christian walkes in light, the rest of the world are in darknes.

naturalists
knew some-
thing of
mans mis-
erie in the
body, but
had no cer-
taine know-
ledge of a
better life.

Tracilitus was mooued to
mourning, by euerie
thing which hee saw,
but certain knowlledge
of a better life to come
they haue not: & there-
fore in theyr best estate
go doubting (as I said)
& lamenting out of the
Bodie, as did that Em-
perour *Hadrian*, like a
wilsom man, not know-
ing whither to go, said:
*Animula, Vagula, blan-
dula, quæ nunc abibis in
loca?* And no mar-
uell, he being destitute
of the Light of the
word, and taught by his
Maister *Secundus*, the
Phi

Philosopher, that death was *incerta Peregrinatio*: an vncertaine peregrination.

And truely no better is the cōfort, which that Step-mother the Church of Rome giueth to her children, for shee sends them away out of the World, without any assurance of saluation, and keeps them in suspence with a vaine hope of helpe to bee sent vnto them, for their ideliuerance from the paines of Purgatorie by soule Masses, and such like rotten

The Doctrine of the Romish Church leaves her disciples comfortles in death.

caddie as must be made for them when they are dead, vpon theyr owne or theyr Friendes Expences. And in this all the Bastard Religions of the world are alike, that they render no solide comfort to theyr Professours in death. Neither cā it be otherwise: for seeing they are not vpon the foundation *IESVS CHRIST*, in whose merites onely wee get Life, who are dead in ourselues; what maruell, if they die oppressed with doubtings and fearfull despaires.

But

But as to vs, we know
whō we haue belieued,
& that whē our course
is finished & our battel
ended, a crown of righ-
teousnes shall be giuen
vnto vs: wee know that
the day of our death is
but the day of our *chāge*
from the worse to the
better. And this should
animate vs to cōstancy
& perseuerāce in godli-
nes, because we goe not
like vncertain men car-
ryed vppon vaine hope
to an vnknown end, but
before hād we are both
forewarned & certified
of th'end whervnto we

*it is other-
wise with
the Chri-
stiā taught
by the word
of God.*

are called : Why then shall wee linger in the way, and suffer our spirits to bee discouraged with doubting of the euent?

*Abraham
followed
calling to a
Countrey
which hee
knew not.*

It is the praise of *Abraham*, the Father of the faithfull, that albeit he knew not the Land, wherevnto God called him, yet he obeyed the Calling, and willingly forsooke his Natyue countrey and kindred, being assured the word of *GOD* could not beguile him, and that the Lord neuer biddes his children exchange, but
for

for the better : and we certainly are vnworthy to be accounted as the Children of *Abraham*, wee refuse ioyfully to followe the Heauenly vocation : considering the Lord hath foretold vs, or euer wee goe out of the bodie, of a better Building , into which we shall be translated.

Let them doubt and feare, who knowe not of a better : Let vs giue *Glorie* to him that hath called vs, and through the Valley of Death he shall leade vs to Eternall life.

B 4 *Thai*

*How much
more should
wee being
called to a
Countrey
which we
know?*

*Some god-
ly men be-
fore vs
haue beene
take away,
and their
bodies not
dissolued by
death after
the cōmon
manner.*

*That if, The Apo-
stle speakes not this
doubtingly, as if it
were vncertaine, whe-
ther our Bodyes were
to bee dissolued, or
not, but by way of
concession, hauing
in it a strong Af-
firmation: as if hee
did say, Albeit it bee
so, that the Earthly
house of our Taber-
nacle must bee dissol-
ued, yet are we sure of
a better.*

*It is true, that in the a-
ges before vs, ther hath
beene some of Gods
Saints, whose bodyes
were*

were not dissolued by death after the common manner : before the Flood, *HENOCH* was taken away, and hee saw no Death : after the Flood *ELIAH* was transported into a Chariotte of fire: and strange is it that is written of *MOSES*, that when hee died on the toppe of Pisgah, beeing an hundred and twentie yeares olde, his eye was not dimme, nor his naturall force abated.

Deu. 34. 7

But we haue not vp-

B 5

pon

*But wee
must not
drea^me of
any such
priu ledge
to our
selues.*

*But must
look tother
of the Fa-
thers, who
dye the
common
cou^s of
de th.*

pon these to fan^sie vn-
to our selues a Priui-
ledge, whereof God
hath not assured vs, nei-
ther are wee to thinke
wee are the lesse belo-
ued of God, because af-
ter the same singular
manner, he takes vs not
away out of the world,
but wee must looke on
the other hand, to the
remanent Patriarches,
Prophets, and worthie
Apostles, who finished
theyr dayes as *Ioshuah*
speakes, after the way
of all flesh: so *Abraham*
the Father of the faith-
full dyed, being worne
with

with the infirmities of his Age, and *Isaac* thorough weaknes, waxed blinde before he dyed: and *Iacob*, that famous Patriarch, beeing in his bed, by ordinary death pulled vp his feete vnto him: and wee must be content after the same māner to suffer the dissolution of our bodyes by Diseases, which are the Sergeants and Officers of Death.

It is true also, that they who shalbe found aliue, at the second comming of CHRIST shall not be dissolved,

Gen. 27. 1.

Ge. 47. 33

*The Godly
also aliue
at Christs
coming shal
not be dis-
solved.*

*But we
haue no
warrant
that wee
shall be of
that num-
ber.*

but suddenly trans-
changed: but this pri-
uiledg in like maner we
are not to look for, ha-
uing no warrant that
we shall continue alike
vntill that day, for that
man of sinne is not yet
so weakened by the
Gospell as hee must
bee: Neyther are our
eldest brethren, the Ie-
wes conuerted to the
faith of Christ, as in
likelihood they will be
before Christs second
appearing: Sixteene
hundred yeares were
they in the couenant,
when we were strang-
ers

gers from it : During that space, sundrie of the Gentiles in sundrie partes of the Worlde became Profelytes, as *Naaman* in Syria, and *Ebedmelech*, in Aethiopia : but that was not the accomplishment of the promised Calling of the Gentiles, till the bodie of *IAPHETS* House were perswaded to dwell in the Tentes of *SEM*.

And now other sixteene hundreth Yeares haue wee beene within the holie Couenant, and they Straungers, from

*For before Christs cō-
ming the
Iewes must
be recalled.*

Rom. 11.
24.

*It is out of
all doubt,
our bodies
must be dis-
solved by
death.*

from it : in which space
fundry of the also haue
embraced the Faith of
the Gospell ; but that
(as wee conceyue) is
not the performance of
the promised Recalling
of the Iewes, but the
bodie of that People
shall be conuerted, that
the Prophecie may bee
fulfilled : And there
shalbe one Shepheard,
and one Sheepe-folde :
Then shal our Lord ap-
peare the second time,
for our full Redempti-
on.

So that these words
of the Apostle doe not
make

make any peraduēture
of our Death, farre lesse
do they giue vs any ex-
emption from Death,
but rather assureth vs,
that our bodies must be
dissolued.

Our life on earth is no
inheritance, our breath
is but a vapour, we haue
here no continuing Ci-
tie : Men may preasse
to repine, and sit the
summonds of Death,
made by sundrie disca-
ses, as long as they can,
and doe all they may to
fortify theselues against
the dart of Death, but
yet it shall not bee ef-
fu-

Hebr. 13.

14.

*All fortifi-
cation a-
gainst death
is in vaine.*

Dent: 28.

chued. These daintie women which will not suffer so much as theyr Soles to touche the Earth, must at length lay downe, not the soles of their feete onely, but the Crowne of theyr head also to be couered by it. The labour of Man in his life, is to turne ouer the Earth in the sweate of his brow, seeking in her bowells, Food and fewell, materials for Building, and Mineralles of sundrie mettalls, for his other vses; In all which, she renders to man her seruice,

uice, receiting at lēgth
for a recompence, man
in her bosome, to fill vp
her wants, whose finest
Flesh, is turned by her
without difficukie into
dust.

If we were as *Adā*, who
neuer saw one dye be-
fore him, by the course
of nature (for *Abel* was
takē away by violence)
it were somewhat more
tolerable then now it
is, to doubt whether if,
or not, wee shall be dis-
solued. It was threatned
against him, that if hee
brake the Commande-
ment, he shuld dye, yet af-

*As Adam
was the
first living
man, so the
first that
died, by the
course of
nature.*

But now so
many haue
gone thro-
ugh Death
before vs,
that it is a
shame for
vs, to scare
at it.

after the transgression
he liued, a bodily life, I
meane, nine hundred
and thirty yeares, euen
to the eighth Generati-
on; a Father of many
Children, in both the
Houses of *Cayne*, and
Seth: as he was the first
Man that liued in the
world, so it seemeth he
was the first that dyed
by the ordinary course
of Nature. But now
Death is become *Via*
Trita, a pauered way. All
Generations of men,
since the beginning of
the world haue walked
through it, Patriarchs,
Pro-

Prophets, Apostles and
all the Congregation
of the First-borne, who
stand as witnesses, that
there is no Danger in
death, and shal we one-
ly scarre at it, and stand
affrayde, as though it
would deuoure vs? yea
euen the very Ethnikes
esteemed Death to bee
Non supplicium, sed Tri-
butum viuendi: Not a
punishment, but a Tri-
bute, which every man
must paye for his Life;
and therefore saide one
of them, *Quod acbeo,*
paratus sum soluere, ubi
me Fænerator appellat:

Seneca.

I am readie to pay my debt, when he who lent mee it, shall call vppon mee, and require it:

And if notwithstanding of all this, wee liue in securitie, as if wee were in couenant with death, and it would not long come neare vs, in very truth wee deserue that wee should perish in it.

*By the
earthly
house, our
bodie heere
is to bee
understood*

Our earthly house) Sometime both the soule and bodie of man are compared to an house, and that is in regard of God, dwelling in them by his holy spirit: but here by
the

the house the bodie alone is to bee vnderstood, in regard of the soule that sojournes in it: and this is cleare in that also he calles it an earthly house. And here wee haue three things to consider: First, that the bodie is called a house: next a house of earth: and thirdly, a Tabernacle, and the reasons why.

Our bodie is called an house for two respects: first in respect of the comely and orderly work-manshippe thereof: for as Artificers

For two causes is our body called an house.

1.
For the comely and orderly workmanship therof.

cers out of an inordinate heape of things amassed together, do raise vp most pleasant buildings, by wayling out one of them from another, by preparing the and placing euerie thing in the owne roome, and making them by line, and measure one, of them proportionall and answerable to another: so that now they make vp a comely house, pleasant to looke vnto, where before they were a disordered masse. So is it with the bodie of man,

man, which of a confu-
sed lumpe of clay with-
out forme, God hath
builded vp in this plea-
sant forme and comely
order, wherein now it
stands.

It is true, all the works
of God are very won-
derfull ! What euer is
done by him, cannot
bee but verie excellent
and good, hee himselſe
beeing most Excellent
and infinitely good. But
a ſingular wiſdome and
goodneſſe haſh GOD
ſhowne in the creation
of Man, for hee came
out in the laſt roome,
as

*Other cre-
atures were
made by the
Word of
God, but to
the making
of Man
God put too
his hand
a liſo.*

*And consultation
among the
persons of
the blessed
Trinitie,
goes before*

*Basil. hex-
am. homs:*

10.

as the perfectiō of Gods
works, and last designe
of the thoughtes of
God : and therefore
was hee not created af-
ter the common order,
which God obserued
in the rest : for where
other creatures , were
made by his word one-
ly, he puts too his hand
to the making of man :
Consultation also a-
mong the Persons of
the blessed Trinitie go-
ing before , which was
not in the creation of
anie other Creature,
whereof thou mayest
learne, O man, *Quanti*

tu

tu vuns venias aestimā-
 dus, in what great ac-
 count thou art in re-
 gard of all the rest
 of his creatures: all o-
 ther like seruants were
 brought out by naked
 commandement, *homo*
tanquam eorum d minus
ipsa Dei manu est instru-
ctus, Man as their Lord
 is built vp by Gods
 owne hand.

All this preparation
 going before, was to
 shew that some great
 thing was to follow, as
 indeed it did: for man
 is so made a worke of
 God his wisdome, that

C

he

Tert: de
resurrect:
carn:

This pre-
paratio be-
fore shewes
that some
great
thing was
to follow, as
it did in-
deed.

*Augu: de
civ. Dei, l.
10. cap. 12*

*Man an
excellent
workman.
Ship, even in
respect of
his bodie.*

hee is a compend of all
Gods creatures , ad-
mired by those , who
had no more but Na-
tures light , as a little
world, but more highly
commended by those
who had also the light
of the Word, whereby
to discern him , *Omn
miraculo quod fit per ho
minem , maius miracu
lum est ipse homo : Ma
himselfe, (said Augu-
stine) is a greater mira-
cle , then anie mira-
cle that euer was done
by man.*

And this not onely
in regarde of his soule
bu

but euen of his bodie
also, which here the A-
postle calleth a comely
house : If there were
no more to commend
it, yet, as saith Gregory,
this were enough, *Quod*
a corpore humano in se
similitudinem trahat de-
us, That God borrows
Similitudes from the
body of a man to ex-
presse and shaddowe
himselfe vnto vs : ascri-
bing to himselfe an eye,
a mouth & a hand, and
such like, which we are
not to thinke with the
Anthropomorphites,
that hee hath *per natu-*

Gregor.
moral. l. 32
Sect. 13.

Bernard.

*A short
view of the
excellent
workman-
ship of mā's
body: as it
is giuen by
alomon.*

Psal. 139.

ram sed per effectum.

But besides this, if we doe take but a short viewe of the workmanship of Man his bodie, wee shall be compelled euery one for himselfe, to say with *Dauid*, O Lord I am fearfully and wonderfully made. The entrie to this House is the mouth, which God hath fenced with a folding doore of the lips, opening and closing most commodiously, at the will of the Indweller. Next vnto it, are the grinders, which God hath sette in the

en-

entrie to prepare food
for the whole man
to nourish him: the
third roome hee hath
assigned to the tongue,
which hee hath made
most artificially, and
sette in the thorough-
gate of the Houle,
as the Trenchman and
Messenger of the soule,
to declare his will,
vnto all that come
neere: And he hath
set the head, as an emi-
nent towre in the
bodie, wherein he
hath placed the seat of
foure most excellent
senses, euery one of
C 3 : them

*Man enen
in regard
of his body
is a world
of wonders.*

them neere vnto another, and not one of them impeding the function of another, he hath locked vp the brain within it, as a treasure, and fenced it not onely with a couering of haire, of skinne, and of bone without: but hath also spread ouer it within the golden Ewer the least rupture wherof importeth death: and because the windowes, and watchmen are also in it, hee hath made it to turne like a Wheele pleasantly and without paine

paiae , to preuent all dangers that from anie side may come vnto the bodie : and if wee shall yet goe further in into this house , and consider the daughters of singing , which hee hath made most artificially, for modulation of the voyce : if wee looke to the siluer cord, stretched throughout the length of his bodie; if we consider the Well how it prepares, and furnishes Blood to all the members of the bodie : if wee looke to the Pitchers , by which

Eccles. 12.

as thorough conduites
it is conueyed through
the whole bodie. If we
consider the Cesterne,
which is the heart, the
fountaine of life: If this
manner of way, I say,
with *Salomon*, wee view
the building of mans
bodie, besides other in-
numerable things
which Naturalists and
Theologs haue marked
concerning it; wee
shall bee compelled to
acknowledge that man
euen as concerning his
body is a world of won-
ders.

And this haue I but
briefly

briefly marked, that wee might learne to possesse our vesselles in honour, accounting it a great shame vnto vs, to pollute and defile this bodie in any dishonorable manner, which G O D hath created so honorable, comely and pleasant.

Secondly, The bodie is called an house in respect of the soule, which dwelles in it: and this also highly commends the excellencie of the workmanship of

C s man

1
Wee should
not dishonor
the bodie,
which God
hath hono-
red so high-
ly.

2
The body is
called a
House in
respect of
the soule
dwelling in
it.

*Man for
his two sub
stances
whereof he
consists is a
compend of
all Gods
creatures.*

man , marueilous for
the substances, wherof
it consists , more mar
ueilous for the won
derfull vnion and con
iunction of them : in
heauen there are vn
derstāding spirits with
out bodies, as Angels :
In earth are bodies
without vnderstāding
spirits, as beastes ; in
man ye shall find them
both ; wherefore one
affirmed man to be all
things , for there is no
creature which liues,
but man partakes of
the life thereof , the
plants and trees haue a
life

life *vegetative*, by which they grow, the beastes a life *sensitiue*, by which they heare, see, sinell, taste and touch: the Angels a life *reasonable*, by which they vnderstand: in the first two man communicates with earthly creatures: in the third he transcends them, and is companion to Angels.

But the coniunction of these two substances, and the habitation of the one into the other is yet more maruelous, commonly the honourable and the

*But the
coniunction
of these two
substances
is more
marueilous*

Bern: in
die Natal:
Dom:
ser. 3.

Nazian:
That Flesh
and Spirit
should agree
so well to-
gether.

the ignoble, the foolish
and the wise, the strong
& the weake, agree no
better then Yron and
Clay, *Non sic in opere
tuo, non sic in cōmixtione
tua, O Domine*: Not
so in thy worke, O
Lord, not so in the mix-
ture which thou hast
made: for heere the
Lord hath ioyned in
most marvellous man-
ner Spirite with Flesh,
a Heauenly substance,
with an Earthly, so
that *Communio hac
mentis ad Corpus inef-
fabilis sit, & incompre-
hensibilis intellectu*:
This

This Communion of the minde and bodie can neyther bee conceyued by our vnderstanding, nor vitered by our speech, the Soule beeing so in the bodie, that yet it is not mixed with the bodie; It is within vs, and yet goes thorough all things that are without vs, it is kept in the bodie, by Bloud and breath, and yet Liues not by Blood and breath, beeing a Spirituall hing, it giues vnderstanding to anie

O-

*That the
soule should
be kept in
the bodie
by blood &
breath,
yet not li-
uing by
them.*

*Carnall
men so live
as if they
were no-
thing but
flesh onely.*

other Spirite, by the Earthly organ of the tongue, and receiues again Intelligence from an other Spirite, by the Earthly organe of the Eare: *GOD* hath done it; we feele it; but know not the reason of it: All these, and many more should moue vs to reuerence the goodnesse and wonderfull Wisdome of our *MAKER*, shewed in the creation of man.

And of this we learne, howe farre the Iudgement of Gods spirite, differs from the iudgement

ment of man, and that
euen as concerning
man himfelfe : It is
thought among car-
nall men, that the body
is the man, *Sic dedisti
sunt carni ac sanguini,
ac si nihil aliud, quàm
carnem se esse reputa-
rent* : and therefore are
they so giuen to pam-
per flesh, as if they
were no other thing
but flesh : these do not
separate the vile from
the pretious, the Lord
from the seruant, the
indweller from the
lodger, for in the
iudgment of Gods spi-
rit,

Jerem. 15.

*Whereas the
bodie is but
y^e house, the
man is hee
who dwells
in the body.*

r!t, the body is no more
but the house: the man
is hee that dwelles in
the bodie? and looke
what differēce there is
betweene a house and
him that dwelles in it:
such are wee to put
betweene the soule,
and the body: in exter-
nal dāgers, though the
house bee burnt and
blowne downe with
windes, if the indweller
be safe, we account that
the losse is the lesse, &
much more if the soule
escape when the house
of the body is throwne
downe by death, are
we

we to esteeme that the losse is but small : It is reasonable indeed, that the soule should loue the body, but so that it neglect not the owne selfe : let *Adam* loue his *Euah* , but so that hee hearken not vnto her voice more then to the Lords : if wee seeke the welfare of our bodyes, with neglect of our Soules, wee shall loose them both , but if wee subdue the body by discipline , that the soule may be safe , then shall the body also be partaker of her glorie.

Earthly

*Let vs so
care for the
house, that
much
more wee
care for
him who
dwels in it.*

*The body
called an
earthly
house.*

Earthly.) The second general obserued here, is, that the Apostle calls our bodie an house of earth: and this he doth for two causes: first, in regard of the matter, for it was made of the earth: next, in regard of the meanes by which our bodyes are continued, and vpholden, for they are earthly.

First, because it was made of the earth.

As to the first, that man is made of earth, which is manifest, out of the second of *Genesis*, it doth highly commend the great power of the Creator: to doe

gre &

great thinges by great
 meanes is no great
 matter; but when by
 smallest meanes great
 est things are done, it
 doth argue without all
 doubt the great excel-
 lency of the worker, as
 that God made all
 things of nothing, and
 that of the basest mat-
 ter he had made before
 man, hee made man a
 more excellent crea-
 ture, then any other
 that hee had brought
 out before him; hee
 made him of clay, but
 in many respects more
 honourable then that
 whereof

*And here-
 in appeares
 Gods power
 and wise-
 dome that
 of so base a
 matter
 hath made
 so excellent
 a creature.*

*Tertu!: de
reſurrect:
car.*

whereof he made him
& in this that he hath
giuen to man, *Vt ſit
aliquid ſua origine glo-
rioſius*, He hath ſet out
the glorie of his pow-
er and wiſedome: As
likewiſe in that hee
hath placed ſuch a
Grace and maieſtie
in that ſame face,
which hee framed of
Clay that the feare
and terrour of him
was vppon all liuing
creatures, which they
acknowledged by their
fiſt compearance be-
fore him at his cal-
ling to receiue names
from

Gen. 2. "

from him as it pleased him to improve them, and yet even after the fall, by the benefit of restitution, we have in *CHRIST*, they so reverence man, that albeit in nature there can be none stronger then the Elephant, stouter then the Lyon, fiercer then the Tygre: yet all these doo their service to man, *Et naturam suam humana institutione depouunt.*

*Ambros:
hexam.*

l. 6. ca. 6.

Secondly, we learne
heere *GODS* Soue-
raignty

*The S oue
raignty of
God ouer
Man, is
more then
that which
the Potter
hath ouer
his clay.*

*1. Cor. 10.
2.*

raignty ouer man, he is but a vessell of earth, framed by the hand of God, & therefore Woe must be vnto him, if he stroue with his Maker: a vessell of clay is not so easily broken by the Potter, as man is confounded by his Maker, if once his wrath kinde in his breast against him. It were therefore good for man before hee enter into enmitie with God, to bethinke himselfe of an answer to that question of the Apostles, *Do ye prouoke God vnto anger, a' e yee*)

strong.

stronger then hee ? The Sidonians would not make warre with Herod, because they were nourished by the Kings Land ; and it might more iustly be a reason, to keepe vain man from waging battel with the Lord, that he holds his life of the Lord, & that if hee doe but take his breath out of our nostrils, we fall incōtinent as dead vnto the ground, Surely of all follies in the World, this is the greatest, for a man to cast himself in dāger of Gods wrath, which hee
is

Therefore
woe to him
who liues in
enmitie
with God.

Act. 12.
20.

*The consideration of
our originall doth
leorne vs
humilitie.*

is neyther able by fly-
ing to eschue, nor yet
by suffering to endure.

Thirdly, the conside-
ration of our originall
learnes vs humility,
since wee are of the
earth, why shal we wax
proude, specially for a
ny quality of our body
which was taken from
the earth, and must re-
turne to earth againe?
Therefore God gaue
vnto the first man the
name of *Adam*, signify-
ing redde earth, that
as oft as hee heard his
name, he might remē-
ber his originall, and
his

and his posterity also,
considering the Rocke
frō whence they came,
might let fall the comb
of their naturall pride.

Which if we cannot
learne, by looking to
our originall, let vs at
least remēber our end,
& it shall learne vs, that
we are but dust: yea
much more vile then
common dust. For as
beautifull Snow, when
it is resolued into water
whereof it was congea-
led, becomes fouler
water then any other
else, so man being tur-
ned again into earth, it

D be-

*They who
will not
learne it by
their origi-
nall, let
them looke
to their end
and they
shall see no
cause of
pride.*

Gen. 23. 4

Greg.
morall. 9.
ſ. Et. 105.

becomes viler earth
then any other earth
whatſoeuer: ſo that the
fleſh which in life is
moſt beloued, death
cauſes to be moſt ab-
horred: *Abraham* lo-
ued *Sarah* well, but frō
the time that her ſoule
departed from her bo-
die, hee was glad to en-
treate the Hittites for
a Sepulchre, that hee
might burie his dead
out of his ſight. And
truely, if, as *Gregory*
councels vs, *Vnusquisq;*
hoc quod viuum d'ligit,
quid ſit mortuum penſa-
ret: euery man would
ponder

ponder, what that creature is being dead, which so greatly man loveth, while it liueth, it would serue to repress in vs the immoderat desires of our affections.

O man, why wilt thou bee bewitched with that which in the bodie seemes worthy to bee loued? Is it for the strength, or the beautie or stature thereof, that thou art delighted with it? I pray thee consider what these are: Is not the strength of the body weakenes? Ere it be long the gras-

Neither is there strength nor beauty, nor stature of the body to be delighted in.

Esa: 40.6

*The bodie
like a wall
of clay, pla-
stered ouer,
& paynted
with co-
lours.*

hopper shall bee a bur-
den to the strongest :
And as to beautie, is it
not deceitfull ? *All Flesh*
is grasse, and the glorie
thereof as the flower of
the Field. As a wall of
clay plastered ouer, and
painted : after that a
little winde and rayne
hath beaten vpon it, the
Lime falles away, & the
clay appeareth : so is it
with the most pleasant
bodie, which now be-
ing trimmed with the
colours of God, seemes
very beautifull, but af-
ter that the stormes and
showers of diseases
hath

hath beaten vppon
it: then shall it appear
that which it is, to wit,
but Clay indeede; and
though for stature
thou were like to
the sonnes of *Anack*,
yet neither art thou
for that the more
pretious: for the high-
est trees are not most
fruitfull, the mightie
Oakes of Basan beares
fruit for Swine, where
the little Vine-tree
renders comfortable
fruite for man, neither
can thy height protect
thee against death, for
euē gold-thirsty Babel,

Esa. 14.
11. 61.

D 3 which

which grewe vp like a great tree, so high that the fowles of heauen made their nests vnder it, was at length brought to the graue like an abhominable branch: so shall it bee with the pompe of all flesh, the wormes shall be spread vnder thee, and the Wormes shall couer thee.

Remembrance of that which we haue bin, should keepe vs from waxing proud for that which we are.

Let it therefore bee farre from vs to glorie eyther in the strength or beauty, or stature of our mortall bodies: they are but rotten and ruinous habitations:

no-

nothing is there in them to puffed vp our pride: if we consider them aright, but much matter to humble vs. It is written of *Agathocles*, who of a Potter was made a King, that he caused to furnish his table with vessels, some of gold, and some of loame, that by the one he might be serued as a King, and by the other admonished that hee was once a Potter: and it much more becomes vs, who now are called to the high dignity of the sonnes of God, to

remember what wee were before, that so we may bee humbled in our selues, & be thankfull to our God.

*Secondly,
the body is
called an
earthly
house be-
cause it is
upholden
by earthly
meanes.*

Secondly, the bodie is called an earthly house, because by earthly meanes it is susteyned and vpholden, so that the verie food by which we liue dooth warne vs of the fragility of our mortall body, the fowles of the ayre, and beastes of the earth are slaine to feed vs, they must quite the silly life they haue, before they can bee conueni-

uenient foode for vs :
And I praye you ,
what enduring life
can they cause vnto
vs , which must dye
before they can helpe
our life : yea , within
short time , if they bee
let alone , they corrupt
and putrisie of theyr
owne accord : Thus
euerie creature that
feedes vs , testifies vnto
vs in theyr kinde , that
our life is but a silly life ,
the ende whereof , is
Death and filthie rot-
tenesse.

*Of this Tabernacle , the
third generall point we*

D 5 mar-

Our body
is called a
Taberna-
cle, first be-
cause we
haue here a
couering,
but not a
foundation.
*Ber. parui
Sermones.*

Esa. 4. 6.

Heb. 11.

marked heere is : how
our body is called a
Tabernacle : And that
first for some similitude
of the building, a Ta-
bernacle being such a
soiourning place, as
*Tectum habeat non fun-
damentum*, hath a co-
uering, but not a foun-
dation, to warne vs,
that how euer in this
life wee haue aboue vs
the protection of God,
as a *Coxert for the storme
and for the raine*, yet be-
neath there is heere no
foundation, whereon
we may rest, and settle
our selues : but we are
with

with *Abraham*, *Isaac* and *Jacob*, to looke for that Citie aboue, ha-
 uing a Foundation:
 that is, our Temples
 building, in which
 without danger wee
 may lay vp our trea-
 sure, hauing both a
 rooffe & a foundation,
*fundamentum est stabili-
 tas aeternae beatitudinis,
 lectum consummatio &
 perfectio ipsius.*

Secondly, our bo-
 dies are called Taber-
 nacles in regard of the
 vse of them: since our
 life is a warfare, wee
 should sojourne in the
 body

ibid.

Secondly,
 because we
 should vse
 it as a
 scone or
 Tent for the
 warfare.

Basil: ser:
in Psalm.
Qui habit-
at in.

Thirdly,
because it
is not fixed
in one place
as an house
but is
made for
transporting

bodie, as Souldyers in
their sconces and tents,
that out and in them,
we may watch for van-
tage ouer our enemies,
to annoy them, & de-
fend our selues from
them: but it is to be la-
mēted, that our bodies
which shuld be vsed as
Tabernacles for warre,
are turned *in domicilia*
turpissime captiuitatis,
into little houses of ser-
uitude and bondage.

And thirdly to shew
their mortalitie, they
are cōpared to taberna-
cles, for they are moue-
able, at the will and ar-
bi-

bitrement of *God*, who hath pitched them, we haue here no continuing Cirtie, but should liue in the body, as readie euery houre to bee transported, for wee know not when it shall please the Lord to pull vp the stakes of our Tabernacle, to flake the cords, & fold vp the couering thereof, which shortly must bee done to euery one of vs: but our comfort is, that as the Arke of *GOD*, which in the Wilder-nesse dwelt in a moue-able Tabernacle, was
after-

afterward placed in a fixed and stablished Temple in Canaan: so our soules shall bee translated from this earthly Tabernacle to haue their dwelling in that Temple of God in heauen. Great ioy was in Ierusalem, when *Salomon* transported the Arke from the Tabernacle to the Temple, but greater ioy shall be to our sou'es, when God shall carry them from this earthly Tent, to that heauenly and eternall habitation.

Be dissolued. Heere
we

we see, that in the christian, death doth no more, but dissolue his earthly Tabernacle. It is demaunded by *Augustine*, what kinde of death it was, which God denoūced to man in paradise, if he did eat of the forbidden tree, *Vtrum corporis, an animæ, an totius hominis, an illa quæ dicitur secunda*: And he answeres; that into that death, which is the proper punishment of sinne, all kinds of death do concur: for as the whole earth consists, sayes he, of many earths,

That death wherein all deaths con-
curre, is the proper punishment
of sinne.

Aug. dicitur. Dei. l. 13. cap. 12.

earths, & the catholike Church consists of many particular churches, for *uniuersal death*, which is the proper punishment of sinne, consists of all sorts of death.

Now the Scripture makes mention chiefly of two sortes of Death, the first, and second : the first death, hath in it two deaths : the one of the soule, the other of the bodie; the death of the soule is, when the soule quickening, the body, is not quickened of God, but is as the Apostle speakes, a stranger

*Of the two
kinds of
death, men-
tioned in
boly scrip-
ture.*

Ephes: 4.

ger frō the life of God,
 & by this death many
 are dead, who in regard
 of their bodies seem to
 be living, as is spokē of
 the Ephesians before
 their calling, of the wā-
 tō widows who living
 are dead, & of the An-
 gel of Sardis: the death
 of the body is the sepa-
 ratiō of the soule from
 the body. So then the
 death of the whole mā
 is, *Cum anima sine deo*
& corpore ad tempus
pænas luit, but the se-
 cond death, which is so
 called, because by ma-
 ny degrees it is greater
 then

Eph. 2.
2. Tim.
Reuel. 3.

*Death of
 the whole
 man, what
 it is.*

then the other : and there is not any other behinde it, is, *Cum anima sine Deo, cum corpore aternas penas luit.*

It is demanded seeing the soule and body of the wicked shall be united in the resurrection: how shall they be punished with the second death.

Where that we may yet more cleerely distinguish the death of a Christian from the death of the wicked, it is to be enquired, seeing in the resurrection the wicked shall haue their soules and bodies united together, how shall they be punished with death? The answer is, that this vnion of their soules and bodies,

dies shall be with such
a fearfull diuision from
God, & among them-
selves, that they shall
rather wish to be extin-
guished, and turned in-
to nothing, then to be
vnited againe, *Ad aug-
mentum tormenti, &
hic de corpore nolens edu-
citur impius, & illic in
corpore tenetur inuitus.*

In this life the wicked
is taken out of the bo-
dy against his will, and
in the life to come, hee
is kept in the body a-
gainst his will: and by
both of these his tor-
ment is encreased: In
the

*Gregor.
moral. l.
15. Sect.
55.*

It is answered that this union of their soule and body, is for their greater punishment.

the first creation God conioyned soule and body; that they might be a mutuall comfort one to other, but in the second death by the cōtrary they are vnited for the mutuall punishment one of another: so that the body shall bee for no other ende quickened by the soule but to make it feeling, and sensible of horrible paine: for if euen now in this life it become vpon man, as a iust punishment of his rebellion against God, that the body is not so
fer-

seruiceable to the soule
as it was in the begin-
ning : *Anima quippe
quia superiorem Domi-
nū suo arbitrio deseruit,
inferiorem famulum sibi
subiectū non habet:* how
much more shall it bee
so in the last recōpence
that either of them shall
become a grieſe , and
burden to others.

Heere is then to bee
taken vp that greate
difference which is be-
tween the death of the
Christian , and of the
worldling: in the death
of the wicked all sortes
of deathes concurre,
wher-

*Aug: de ci-
uit: Dei, li.
13. f. 13.*

*A great
difference
between
the death
of the chris-
tian, and
death of
wicked.*

hereas the Christian
suffers but *Aliquid mor-*
tis a peece of death, to
wit, the dissolution of
his earthly house: the
Serpent can doe no
more to him, but *man-*
ducare terram eius, fa-
sten his teeth vpon his
earthly parte, as to the
heauenly soule it falles
not vnder the danger
of death.

The Chri-
stian shall
neuer die
that death
which is
the puni-
ment of the
wicked.

So that the vantage
is great, which the
Christiā hath ouer his
enemies, in that the
death which the wic-
ked shall die, the Chri-
stian is exempted from
it,

it, but that parte of death which hee shall suffer, and they are able to inflict vppon him, they themselues sha'l not escape it. *Iezabel* may make her vow to haue the head of *Elijah*: but how little effect there is in such furie of flesh, is manifest in that same example, for God preserved his seruant safe, and her own head was giuen in a prey to the dogges, and they like the *Burrios* of the Lord deuoured her, leauing nothing but the skull of

And the wicked cannot free themselves of that death, which they inflict on the godly: beside that, a worse abides them.

of her head and palms
of her hands: why then
shall we bee affraid of
them, who are not ex-
empted from that
doome, which in their
greatest anger they
giue vpon vs. When it
was tolde *Anaxagoras*
the Philosopher, that
by his enemies meanes
he was condemned to
die, he neuer troubled
himself for the matter,
but made this answere:
Iam olim istam sententi-
am tulit natura in illos
aeque ac in me, that long
since nature had giuen
out the sentence of
death

death vppon them, as well as vppon him. If such strength was in any Ethnik, what should there bee in any Christian?

But beside this, the excellent benefits wee receiue by death shold confirme vs against all the terrors and paines thereof; for first it relieues vs of much euill: for by it our dayes of sinne are finished, and we are deliuered from the miseries of this life. If wee had beene immortall in this

E mi-

*By death
we get de-
liverance
from our
present
ills.*

*Aug. de ci-
uit. Dei. l.
9. cap. 10.*

*What a
great bene-
fit it is,
that our
bodies are
mortall.*

this miserable mortali-
ty; our estate had bene
most lamentable: euen
the Ethniks by the light
of nature vnderstood,
that it was a great bene-
fit that the bodie was
but *Mortale vinculu ani-
ma*, a temporal or mor-
tall band of the soule;
and they gaue the rea-
son, *Ne semper huius
vitae miserijs anima te-
neretur*, least the soule
should be for euer de-
teyned vnder the mise-
ries of this wretched
life: but praised be
God, this comfort is
made sure to vs by a
clea

clearer light, that our
soules shall not for e-
uer be deteyned in the
bodie, as in a house of
bondage, but that
shortly they shall bee
deliuered, and that in
so wonderfull a man-
ner, that death which
is the daughter of sinne
shall become the de-
stroyer of her owne
mother: for vnto the
Christian, death is a
perfitte mortification
of all his earthly mem-
bers.

Neither are we by it
onely deliuered from
euill, but also entred to

*By death
we are set
at libertie
to enjoy our
greatest*

*Aug. de ci-
uit. dei. l.
9. c. 20.*

*Athanasius
questioni-
bus quaest.
18.*

the fruitiō of our grea-
test good: for as a cloud
dissolued giues vs
cleare sight of the Sun,
which before was ob-
scured frō vs: or as the
doors of the prison be-
ing opened by the An-
gel, made a faire way to
Peter to come out and
enter into Ierusalē, so is
it, *dissolutio corporis, ab-
solutio est anima*, the dis-
solution of the body is
the absolution of the
soule: as the snare being
broken, the bird esca-
peth, so the body being
dissouled, *Euadit reclu-
sa intus columba hoc est a-*
nima,

nima, the soule hath a ready way to the face of God.

There is wrought by death, as saith the Apostle, both a dissolution and a coniunction. The cause why death seemes terrible to many, is, for that they look to the dissolution, and not to the cōiunction, the dissolution is of the soule frō the body, the coniunction is of the soule with Christ: if thē we be affraid, when wee looke to the dissolution, let vs also looke to the coniunction,

E 3

and

*Many
looke to
the dissolution,
but not
to the con-
iunction
made by
death, and
therefore
are affraid
at it.*

and be comforted, I desire to bee dissolued, there the dissolution : and to be with Christ, there the coniunction. We vse commonly to call death a departure, and so it is a departure from them who are deere vnto vs, but to them who are more deere : and therefore should we not so much be grieued at our departure from that company we leaue behinde vs, as reioyced by thinking of that blessed fellowship, which is before vs, fore we returne
to

to our father, from whom we came, to our eldest brother, whom we haue not yet seene, but long to see him, because we loue him, to the company of innumerable Angels, to the Congregation of the first borne, and to the Spirits of iust and perfite men.

But here two things must bee remooued, which impaire this comfort, and makes death seeme much more terrible, then it is indeede. The first is the feare of punishmēt

E 4 after

*Two things
remooued
which
make death
fearefull.*

*1
The feare
of punish-
ment after
death.*

*Ambr. de
bono mor.
tis. c. 8.*

*But indeed
death is not
to be bla-
med for
that which
comes after
it.*

after death, but in ve-
ry deede, *quid hoc ad
mortem, quod post mor-
tem est?* Why shall
death bee blamed for
that which falles out
after death, *Acerbitas
non mortis est, sed culpa,*
the bitternesse is not in
death, but in sinne: let
a man therefore purge
his conscience, and
death shall neither bee
fearefull, nor bitter vn-
to him: As a Serpent
wanting the sting,
may be put in our bo-
some without perrill,
so if sinne, which is the
sting of death be taken
away,

away, wee may boldly welcome death, yea embrace it without feare : it cannot hurt vs.

The other cause is, that men apprehend death, to be the destruction of man, but in very truth it is not so, but rather as I said, the dissolution of man, it is neyther totall, for it onely dissolues the body, nor yet perpetuall. Some Ethnikes falsely called it, *Aeternus Somnus*, it is a sleepe indeed, but not eternall, for in the resurrection

2

*An apprehension
that death
destroyes
man.*

Ambros.

ibid.

Death it
selfe is not
terrible but
the opini-
on of death.

*Nazian.
orat. de fu-
nere pa-
tris.*

the body shall bee wa-
kened and raised vp a-
gaine, so then *Non mors
ipsa, sed opinio de morte
est terribilis*, it is not
death it selfe, but an o-
pinion of death which
is terrible, for since it
translates vs from this
present euill world vn-
to euerlasting life: I
know not said *Nazian-
zen*, how it can be cal-
led death, it being *No-
mine magis, quã re for-
midabilis*, fearefull in
name, rather then in
deede. The separati-
on of the soule from
God, that is death: the
sepa-

separation of the soule
from the body, *Umbra*
tantummodo est mortis,
is onely the shaddow
of death, and therefore
such as are dead, not in
the soule, but in the
flesh, *non vera morte, sed*
umbra tantum mortis o-
periri dicuntur, are not
said to be truely dead,
but only couered with
the shaddow of death.

We are not then to
looke vpon death in
the glasse of the lawe,
but in the mirrour of
the Gospel: life looked
vpon with the eyes of
nature, seemes a better
thing

Greg. mo-
ral. l. 4. sec.
47.

Death
should not
be looked
vpon in the
glasse of the
law, but in
the mir-
rour of the
Gospel.

thing then it is, coue-
red as it were with a
white vaile, though in
deede it bee very
blacke: for if the plea-
sures thereof be com-
pared with the paines,
it will bee found that
the paines exceede
the pleasures, both
for their number,
greatnesse and conti-
nuance, it being most
certaine, that no plea-
sure in the earth hath
beene found to endure
so long, as the paines
of a feuer, whereas on
the other hand, if death
bee looked vpon with
the

the eyes of nature, it seemes to be very terrible, & as it were couered with a blacke vaile, but is white indeed, being to the godly but a finishing of our miseries, and entrance to our endlesse glory.

And this shall be euident if we mark these phrases by which the spirit of God describes death to vs in holy scripture: the death of *Abraham* is called a gathering of him to his fathers: the death of *Moses* a sleeping with his fathers, *David* calls

Comfortable phrases, by which death is described by the spirit of God.

Gen. 25. 8.
Dent. 31. 16.

Psal. 16. 9

Luke.

2. Pet. I.

14.

*S. Paul
expresses
the nature
of our
death by
three simi-
litudes.*

calles the death of his
body a resting of his
flesh in hope: *S. Luke*
calles the death of our
Lord the time of his as-
sumption: *S. Peter* cals
it the deposition of an
earthly Tabernacle:
Now I pray you, what
heere is terrible, vn-
lesse to be gathered to
our fathers, to let our
bodies sleepe for a
time, and rest in hope,
that our soules may be
assumed vp into hea-
uen be terrible to vs.

But most cleerly doth
S. Paul by three proper
similituds, expresse the

na-

nature of death vnto vs; for first he cōpares it to the laying aside of an old rotten garment, in stead whereof, wee put on a better, teaching vs thereby, that as no poore man will grudge to lay aside his contemptible garment when a better is offered vnto him, far lesse shold a Christian murmure, when God vncloths him of his corruptible body, since he doth it; that hee may cloth him with a more excellent garment of glory, and immortalitye.

I
He compares it to the changing of a garment.

*To the sowing
of seed
in the earth
that it may
grow a-
gaine.*

I. Cor. I 5.

tie. Secondly, he compares the laying of our bodies in the graue to the sowing of seede in the earth, teaching vs thereby, that suppose our bodies being couered with moulds rot & putrified vnder the earth yet they shall spring vp again, and therefore we should willingly render our bodies to the Lord that great husbandmā, to be dimpled like pickles of liuely seede by his owne hand, in any part of the earth hee pleases, yea if it were in the bottome of the sea,

see

seeing the whole world
 is the Lords husbandry, which he can cause
 to bring out fruite to
 him at his pleasure : At
 his word both the earth
 and water brought out
 to him liuing creatures
 which neuer had been :
 and shal we not thinke
 that at his word they
 wil render to him these
 creatures , which haue
 bin before? And third-
 ly he calls it here a flit-
 ting from one house to
 another, a remoouing
 from our cot house on
 earth , to a Palace of
 glory in heauen.

Now

3

*To a flit-
 ting from
 one house
 to another.*

*Albeit
death be
certaine,
yet the
time, place,
and kind
thereof is
uncertaine.*

Now this being spoken vppon the worde *Dissolued* for our comfort in death, something further must we marke out of it, for our preparation to death: How euer death be most certaine, yet the Apostle speaks indefinitely of it, both in regard of the time, the place, and the kinde of death: it is out of al doubt, our bodies must bee dissolued, but wee know not when, nor where, nor how: in these three respects death is vncertaine.

As to the time of
our

our death, God hath
 hidden it from our eies,
Nihil certius morte, ni-
hil incertius hora mor-
tis. Many goe out of
 the body, being disa-
 pointed as concerning
 the time, trusting and
 looking in their owne
 thought for a longer
 time, than they find or-
 dained for them. In this
 folly by nature wee are
 all followers of that
 rich man, who drea-
 med to himselfe that he
 had many daies to the
 fore, when in very deed
 hee had not one: for
 that same night his
 soule

Mary
dreamed of
more daies
then they
haue and
are far de-
scined at
the length.
Aug.

*Ber. de
fallacia vi-
te prae-
sens.*

*Time of
our death
left uncer-
taine to
make vs
the more
vigilant.*

soule was taken from him, *Vita hac multipliciter illudit hominibus, longam se simulat, ut fallat.*

Alway the vncertainty of death in regard of time, God hath done it in wisdom, to make vs the more carefull: *Ignoratur vnus dies, ut obseruentur multi*: Hee hath made one day vknowne, that many daies may be obserued. If the good man of the house had known what houre the thiefe would come, hee would haue watched, & not suffred his

his house to be digged
through. Be ye therefore
prepared : the house is
the body, the thief that
breakes it is death, the
treasure thou keepst in
it, is thy soule, therefore
watch & pray: the con-
clusion of the Parable
telles vs, that God hath
hid the houre of death
from vs, not to snare vs
but to stirre vs to vigi-
lancie, *Ideo voluit horam
mortis incertam esse, ut
semper sit nobis suspecta,*
God hath made the
houre of death vncer-
taine, because, hee will
haue it alway suspected.

The

Grego.

*The life of
man is but
a life that
turnes vpon
seuen-
dayes and
in one of
them man
must die.*

*Therefore
should be
take heed
to them all.*

The life of man on earth, is but a life of seauendaies, how manie yeares soeuer he liue, yet hath hee but these same dayes multiplied vnto him: As he therefore, who hauing seuen seruants to serue him, if he be aduertised that one of the seauen will slay him; takes seruice from them, with the narrower obseruation of euerie one of them, when they come by course to serue him: so man, whose life runnes vpon seauen dayes in the weeke, which together

ther with their shadowes serue him by course, since he is tolde that in one of them hee must die, and he knows not which it is, he shold the more carefully obserue them all, to liue holily, and godly in them: let all of them be passed ouer in feare: let none of them want their owne exercises of godlinesse, so shall we die peaceably, and with comfort in any of the, wherein it shall please God to call vpon vs.

Secondly, in regard of the place death is also

*The place
of death
vncertaine*

*We can
come to no
place in the
which some
haue not
died before
vs.*

so vncertain, some haue
died in the wombe
wherin they tooke life,
some in the Cradle, as
the infants of Bethlem,
some in the bedde, as
Isbboferth, some in the
Parlour, as *Eglon*, some
on the stoole, as *Arri-
us*, some at the table, as
Ammon, some in the
Chappell as *Sennache-
rib*, some in the Tem-
ple, as *Ioab*: In a word,
what place is there
wherein we can come,
in the which, or the
like of it, some men
haue not died before
vs: and this to warne

vs

be holy if we desire to dwell there, for no vn- cleane thing can enter into heauenly Ierusalē: we see that in the frame of this world things are placed according to their excellencie: the earth, as grossest, is set into the lowest roome, aboue the earth is the water, as being purer then the earth, aboue the water is the ayre, which is purer then the water, aboue the ayre is the fire, & aboue the fire is the Firmament with the celestiall spheres, which ar purer

H Then

1. Pet.

then any of them : and
about them all is the
third heauen, wherein
our building is situate,
excelling in purity all
these things which are
seene, whereunto wee
are admonished, that
we who by nature are
not onely of the earth,
but are also earthly
minded, must be trans-
changed by grace, and
endued with a heauen-
ly disposition, before
we can be admitted to
these new heuens,
wherein, as saies Saint
Peter, dwels righteous-
nesse, and none but
righ-

righteous, and tenued
men can inherit them.

Ver. 2. *Therefore we
sigh, desiring, &c.* The
Apostle having laid
downe that solide
ground of comfort,
which stands to all
Christians as a strong
preservative against the
feare of death, comes
now to build vpon it,
and drawes out of it a
three-fold fruit of god-
linesse, which hee pro-
tests the certain know-
ledge of the glory to
come, wrought in his
heart, and which if wee
also can feelee wrought

*The Apo-
stle now
comes to
shew a
threefold
fruit of
godlines,
which the
knowledge
of the glory
to come
workes in
the chil-
dren of
God.*

*The first is
an earnest
desire of
that glory
to come.*

in our owne hearts by
the spirit of God, shall
serue vnto vs, as
wholsom preparatiues
to prepare vs in our
life, and makes vs capa-
ble of that comfort
of all Christians in
our death: the first
fruite is an earnest
desire of that glorie
to come: the second,
a contentment, with
boldnesse to remooue
out of the bodie: the
third a continuall
care, both in life and
death to please the
Lord.

Heere first wee per-
ceiue

ceiue the nature of that true and lively knowledge, which by the Gospel is wrought in the minds of men, not onely doth it let vs see high and excellent things, but also carries our hearts & affections after them: for the Gospel is not onely a mirror, wherein wee behold the glory of God with open face, but also the glory of God vnto saluation, by which we are transformed into the selfe same Image & similitude: & therefore the Apostle

H 3 de-

The nature of the lively knowledge, wrought in vs by the Gospel.

It is not only a mirror wherein we see God, but it is his power, whereby we are carried after him.

denies that they haue learned Iesus Christ, who haue not learned to cast off the old man, which is corrupted thorough decciueable lusts and to put on the new, which after God is created in righteousnesse, and true holinesse. And if by this rule the me of this generation be tried, many shalbe found ignorant of Christ, who seeme vnto themselves to haue learned him well enough.

*How the
two lights
of heauen
shadow
two sorts of
knowledg.
in the mind
of man.*

In the heauens are two lights, wherof the one, to wit, the Moone hath

hath light without heat
or chaunging vertue:
the other, to wit the
Sunne, doth not onely
shine, but sends out
such heate and vertue,
that by it, things hard
are mollified, dead
creatures are reuiued,
and fading hearbs and
trees are made to flou-
rish: so is there in the
minde of man two
sorts of knowledge, the
one lets him see the
good way, and allures
his heart to follow it,
the other giues him
light, whereby he may
discerne things, but al-
lures

*The know-
ledge of
many works
nothing but
their -
ruination.*

*2. Pet. 2.
21.*

allures him not to follow the best, it encreases light in the minde, but workes not holines in the heart, it doth not conuert, but conuince them; so is it with many in this age, whose knowledge is better then their conscience, of whom wee may say with the Apostle, it had bin better for them not to haue knowne the way of rightcoufnesse, nor after that they haue knowne it to turne from the holy commandement giuen vnto them.

We

we sigh. The first effect which the certaine knowledg of the glory to come, wrought in the Apostle, is, as we heard a feruent desire therof, which caused him to breake forth in sighing for it, for the man, who knowes better things, which are to come, can not be cōtent with the best of these, which are presēt, but doth in such sort vse thē, that he declares he longs for better, by sighing and lamenting for the long delay thereof: as *Iob* protests, that his sighing

H 5 came

The goats while they sigh for things that are to come doe thereby declare, that they find no contentment in these which are present.

came before his meat,
and *David* mingled his
cuppe with teares, so all
the godly, who know a
better, thinke long till
they enioy it; *Non satis
futura gaudia nosti, nisi
renuat consolari anima
tua donec veniant*: Thou
knowes not rightly the
ioyes to come, vnlesse
thy soule refuse all o-
ther comforts, till thou
obtaine them.

Desires in
the godly
goe before
satisfaction

In the children of
God, desire goes be-
fore satisfaction, but it
is certaine, what they
desire according to
Gods word, they shall
ob-

obtaine it. It is the faculty of them who are in heauen, that they are satisfied with the fullnesse of ioy, which is in Gods face: it is the felicity of them, who are militant on earth, to hunger and thirst for righteousness, with the which they shall be satisfied: they haue obtained in a great part, that which they desired; we are made sure by Gods word to obtaine that which now we desire through his grace: for his promise is, *The Lorde will fulfill the desires*

*Psal. 145.
19.*

sires of them who feare him, whether it be righteousness here, or glory hereafter.

Our perfection upon earth consists rather in desiring to doe as we should, then in doing it.

Aug in Ioan. tract. 4
Rom. 7.

God accepts our desires for deeds.

If then we cannot do as we should, at least let vs desire to doe so, *tota vita boni Christiani Sanctum desiderium est*, the whole life of a good Christian is a holy desire, yea, the Apostle is not ashamed to protest of himselfe, that his desires were better then his deedes, for hee desired to doe the good wherunto hee could not attain: & such is the fauor

and

and indulgence of our God toward vs, that our desires hee accepts them for deeds, & therefore should wee bee comforted against the conscience of our wāts & insufficiency, by the vnfained desires o' better, which through his grace are in vs: for true desire of grace and glory is, an vndoubted argument of grace receiued, and glory to be receiued.

But this as I haue said, is to be vnderstood of true, not of vain desires such as was the desire of

But this is to be vnderstood of true desires which are discerned from vaine desires two waies.

Balaam,

1
True de-
sires are
the longer,
the greater

2
True de-
sire uses all
meanes
lawfull to
bring vs to
the thing
desired.

Balaam, who desired that he might die the death of the righteous. Two wayes may the one be discerned from the other: first these desires which are wrought in the soule by the holy spirite, are ay the longer, the more frequent, whereas the other is but a false conception, which incontinent dies and euaniſhes away: Secondly, true desire of the glory to come, vies carefully all those meanes, which may bring vs vnto it, such as are the exercises

ses of the Worde and Prayer, the forsaking of our finnes, which haue diuided vs from God : for who can think with any reason, that he truly desires to be with the Lord, who neither delights to hear the Lord in his word, nor to speake to the Lord by prayer? and is not carefull to remooue these impediments, which may stay his peace and reconciliation with God.

An example of true desire we haue in *Zachens*, who being desirous

*An example thereof
in Zachens
Luk. 19.2*

rous to see Christ, and finding himselfe impeded by the multitude, ranne before, and climed vp vppon a tree, to supply the wants of his lowe stature: and when hee was called vpon by Iesus, hee obeyed the calling, resolving to part from his euill gotten goods, that hee might keepe still the Lorde Iesus. So is it with euery soule which earnestly longs to enioy the Lorde, it runneth by all impediments, vseth all lawfull meanes,

meanes, and refuses no required condition; so that they are even content to denie themselves, takevp his crosse and follow him.

Wheras the men of this world, if they haue any desire of Iesus Christ, it is like vnto that which Merchants haue, who hauing tasted wines, like them very well, but refuse to buy them for the greatnesse of the price: so they, hauing tasted of the powers of the life to come haue a desire to bee partakers of

The desire which worldling haue of Christ, is described.

of them, but when they heare it, cannot be, but vpon this condition, that they denie themselves & mortifie their earthly lustes, they refuse with that young man, who being called by Christ to forsake all & follow him, did first craue license to goe and kisse his father: thus are they deceiued with a vain hope, that a man may ouertake both, that is embrace the perishing pleasures of sin in this life, and after be partakers of the enduring pleasures of the life to come. *Clo-*

Closhed with our house.

That state of glory, which before he compared to an house, hee now compares to a garment: for it is a customeable thing to Gods spirit, to shadow that glory to come, vnder sundry similitudes. The Apostle saies it is a glory to be reuealed: Now it is shaddowed, but now it is not reuealed: Whatsoeuer is spoken of it, is as much lesse then it selfe, as a shadowe is lesse then the body: wee see the shadows by which it is
figu-

*The state of
glory to
come is
shadowed
to vs by
sundry si-
militudes.*

Rom. 8.

No glorious thing,
but glory it
selfe is pro-
mised vnto
vs. Ber. de
fallac. præ-
sent vite.

figured, and heare of
them, but the glory it
selfe is such, as the eye
hath not seene, and the
eare hath not heard, it
is *pondus eternū gloria*,
an eternall weight of
glory, saith the Apostle
*Non enim gloriosa vestis
aut gloriosa domus, sed
gloria ipsa promittitur, si
quid vero illorū aut simi-
liū aliquando dicitur, fi-
gura est*, it is neither a
glorious garment, nor
a glorious house that
God promiseth to vs,
but glory it selfe: and
if at any time menti-
on bee made of any
such

such thing as house or garment, it is a figure.

And yet for our information the spirit of God is forced to vse such figures, as are borrowed from most delectable things, and best knowne vnto vs, some way to make vs cōceiue that which fully wee cannot vnderstand, sometime calling it a building, sometime a house, sometime a City, sometime a garmēt, & sometime an inheritance: it isay one thing which is promised, but many maner of waies exprest

To

*The spirit
of God
vses many
similitudes
to declare
that nofi.
militude
can expesse
that glory.*

To the Church of Ephesus is promised the tree of life, which is in the midst of the Paradise of God: to the Church of Smyran is promised immunity from the second death: to the Church of Pergamus is promised hidden Manna, a white stone and a new name, which no man knows, but he who receiues it: to the Church of Thyatira is promised the ruling Scepter and the morning Starre: to the Church of Sardis is promised the writing of

of their name in the booke of life : to the Church of Philadelphia is promised the honor of a Pillar in the Temple of God, and to the Church of Laodicea is promised a place with Christ on his Throne. That the spirit of God speaks of one thing vnder so many similitudes, is, to declare that the glory of that Kingdome, and riches of that Inheritance is greater then that any similitude is able to expresse it.

And hitherto tends
the

*The godly
speake of
the glory to
come like
men tran-
spored.*

the manner of speech
vsed here by the Apo-
stle, it is strang to heare
that a man should bee
clothed with an house,
seeing in common
speech men are said to
bee clothed with gar-
ments, and not with
houses: but wee must
consider, that no order
of words can be kept
in speaking of that,
which passes vnder-
standing.

It is said of those
three disciples, who
saw the glory of Christ
on mount Tabor, that
being ranshed there-
with

vs, how in euery place
we should be prepared,
Vbiq; te expectat mors,
& tu, si sapiens fueris,
vbiq; eam expecta-
bis.

Bernard.

Thirdly, the kinde
of our death is also
left vncertaine vnto
vs, that against all kinds
of death wee may bee
prepared; there is
one way by which wee
all come into the
worlde, but many
wayes by which wee
goe out of it, for some
die in the water, as
Pharao, some in the fire
as the King of Edom,
F some

The kind of
death is al-
so vncer-
taine, that
for all
deaths we
might be
prepared.

*We come
all into the
world by
one way
but we go
out of it by
many.*

some by Lions as the
disobedient Prophet,
some by Beares as the
railing children, some
by dogges as cruell *Ie-*
zabel, some by vermine
as proud *Herod*, some
by the sword, as swift
Azabel, some smothered
in the house as the
children of *Iob*, some
by the fall of a wall, as
those eightene men,
slaine by Siloam To-
wer, some by the cast
of a stone as *Abimelech*,
some of a paine in their
head as the Shunamits
sonne, some of a paine
in their belly, as *Antio-*
chus,

chus, some of a Gowt^e
in their feete as *Aſa*,
some by the priuate
corruption of their
owne diſtemperate hu-
mors, ſome by diſtem-
perature of publicke
humours, which are
corrupt lawes.

In a word, ſo fraile a
veſſell is man, that eaſi-
ly by ſinnumerable
wayes hee is broken:
and all theſe haue wee
ſcene before vs, that for
all them wee might bee
prepared, making rea-
die our ſelues to die, and
referring the kinde of
our death to the good

*We ſhould
not much
care for
the kind of
death but
for the way
we goe af-
ter death.*

*Aug. de ci-
uit. dei. l. I.
c. II.*

pleasure of God, *Non est multum curandum, necessario morituro, qua morte moriatur, sed quò post mortem ire compellatur*: since of necessity wee must die, let vs not care much for the kinde of death, but rather of the way which after death wee are to goe: And for this cause, did our blessed Saviour vndergoe a cursed death, that euery death might bee made blessed to them who die in the faith of the Lord.

Be dissolued. Last
of all wee obserue here
that the word which
the Apostle vses, be-
ing passiue, wee are
taught, that men should
not bee violent Ac-
tors of their owne
death, but patient
sufferers at the good
pleasure of God, In
all the Booke of God
there is not a sillable al-
lowing selfe-murther:
The law which forbids
to kill, dooth first of all
forbidde to kill thy
selfe: *I will require* (saith
the Lord) *your blood*
at the handes of Beastes,

Men should
not be vio-
lent actors
of their
owne
death, but
patient suf-
ferers.

Gen. 9.

2. Mac.
14.

A selfe
murderer
neuer al-
lowed, but
condemned
in holy
scriptures

at the handes of a man
himselfe, at the hands of
euery brother will I re-
quire it : And heereby
that storie of the Mac-
cabees, commending
Razis for selfe mur-
ther may bee knowne
to bee but a bastard
breath, being so discor-
dant from the rest of
Scripture, breathed by
diuine inspiration of
the holy Ghost, Eth-
nikes counted it mag-
nanimity in desperate
troubles to dispatch
themselves, but indeed
it is pusillanimity; that
is a great mind, which
can

can endure trouble with patience: and it is but a feeble spirit, which beeing impatient of trouble, seekes by selfe-murther to eschue it. Properly did *Ierome* call such *Martyres stultæ philosophiæ*. As to *Samsons* fact, it was singular, no more to bee followed, then *Abraham* his offering of his sonne, or *Israels* policie in spoyling the Egyptians, which had their owne warrants, but cannot warrant vs to transgresse the knowne and common

*The second
part of the
verse con-
teynes the
vantage
we haue by
death.*

commaundements of
God.

wee haue a building.

Now followes the second part of the verse, conteyning the vantage we get by that exchange wee make in death, to wit, that by it wee are translated into a better building: where before wee enter into the wordes, if it bee demaunded, what then? Is there no more to bee done to the body? When it is dissolued, must it lie still in Dust and Ashes? And haue wee no further

ther comfort concerning it? The aunswere is, that the comfort which here is giuē doth only concerne the soule but if we will conioyne with this, other places of Scripture, wee shall finde full and perfite comfort, both for body and soule.

For not only know wee that our bodies shall bee raised vp againe in the last day, but that when they shall sleepe in the graue, the holy Ghost who now dwelles in them shall watch ouer

F < them

The comfort giuen heere against death, concernes the soule onely.

Comfort concerning the losse of our bodies by death is to be sought in other places of Scripture.

*The Lord
will not
forsake
that body,
which was
the Temple
of his spi-
rit, but
will keepe
the dust
thereof.*

them, to preferue them
to immortality, from
the time wee be dead,
our bodies are neglec-
ted and forsaken of
those, vvho loued vs
most deerely in our life,
after that they haue
laid vs in the graue they
returne to eate and
drinke, and in their
wonted manner to re-
fresh themselves, and
within short time they
quit all remembrance
of vs; But as to the
Lord our God, he will
neuer neglect, nor for-
sake, nor forget that
body vvvhich he hono-
red

red to bee his owne
 Temple, dwelling in it
 by his holy spirite, but
 will keepe the very dust
 thereof, till he restore
 it againe to life. An ex-
 ample whereof wee
 haue in the fauourable
 dealing of God with
Jacob, who dyed in E-
 gypt, and was conuey-
 ed to Canaan by *Ioseph*
 and *Pharaoh* his Cha-
 riots, yet vnto none of
 them will God giue the
 praise of the buriall of
Jacobs corps, hee is not
 ashamed to take to
 himselfe, according to
 the promise hee made
 vnto

Jacobs
 deed body
 honourably
 buried by
 God.

vnto his seruant, that he would not onely goe with him downe to Egypt, but also would bring him vp againe to Canaan, thereby declaring how pretious in his sight the death of his Saints is, and how honorable he esteemes these bodies, vvhich haue bin the Temples of his holy spirit.

*Three
things to
be considered
here.*

Now in these words wee haue three things to be considered: first, what is meant by this building: secondly, how sayes the Apostle, that wee haue it: Thirdly, what,

what are the properties, by which it is described.

By this building some vnderstands that immortal and glorified body, which shall be giuen vs in heauen: the same body in substance which now wee haue, but transformed, and made like vnto Christs glorious body, and indeede vnto it agrees this description; for that body is of God not made with handes, not preserued by the helpe of secondarie meanes, as is this bo-

The first thing to be considered here, is, what is meant by this building.

By this
building is
not to be
understood
our glorifi-
ed bodies,
for those
we get not
till the re-
surrection.

body vvhich was be-
gotten by our father,
conceiued by our mo-
ther, nourished and
brought up to the state
wherein now it is, by
the helpe of hands: and
again, where this mor-
tall body is a temporall
Tabernacle, the im-
mortall shall bee an e-
ternall habitation. All
these are true: but be-
cause our soules shall
not dwell in these bo-
dies till the resurrecti-
on, they cannot bee
meant here by this buil-
ding to the which vvee
are transported incon-
tinent.

continent after death.

By this building then we are to vnderstand that place of glory, which in the third heauens God hath prepared for his children, called in the Gospel, the *euermlasting habitations*, and by our Sauour his Fathers house, wherein are many Mansions: called by Saint Paul a Citie, hauing a foundation, whose builder and maker is God, and by Saint John called the *New Ierusalem*; a City hauing the glorie of God in it, a Citie foure

But that place of glory into which we are translated after death.

Luke. 17.

Ioh. 14.

Hebr.

Reuel. 22.

four squared, in length
breadth and height e-
quall ; a Citie wherein
all the Citizens sees the
face of God , through
the streets whereof runs
the water of life, and in
euery side thereof the
tree of life : this is the
glorious building, into
the which our soules
are carried by Angels,
so soone as they depart
out of the body.

*The second
thing to be
considered
here, is, how
sayes the A-
postle we
haue this
building.*

The second thing we
proposed here to speake
of, was, how is it, that
the Apostle sayes, Wee
haue this building, hee
sayes not we shal get it,
but

but that presently wee haue it : The reason is, because presently wee haue the rights and securities : If worldlings account themselves sure enough of earthly inheritances, when they haue the charter, seazing, confirmation, and possession of them, how much more are we sure of that heauenly building, who haue already receiued all these rights and securities thereof from the Lord our God.

The Charter of our heauenly inheritance is the good worde of God,

The reason is, because presently we haue the rights and securities of it, which are, Charter, Confirmation, Seazing and possession. Of the charters of our heauenly building.

Luke 12.
32.

Most com-
fortable
meditati-
ons.

God, wherein the Lord
of his speciall grace, and
fauour hath disposed
it vnto vs, *Feare not lit-
tle flocke, it is the fathers
will to giue you the king-
dome*: besides that, the
same is left to vs in le-
gacie by our elder bro-
ther Iesus Christ, vwho
before that hee offered
himselſe in a Sacrifice
for our sinnes vpon the
Crosse, did first com-
mend vs to his father
by an euerlasting pray-
er: Father, I will, that
these whom thou hast
giuen me, bee where I
am, that they may see
the

the glory I had vwith
thee from the begin-
ning. O most sweete,
O most sure worde :
What sweeter worde
can there be then this,
that the Sonne in his
latter Will, will haue
vs to bee with him :
what surer word ? It is
spoken by him, in
whom the Father pro-
claimes himselfe to bee
well pleased, and who
then will reuoke or an-
null it ? Surely most
comfortable is it, that
we haue not onely the
Father bidding the son
aske what hee will, and
promi-

*Ioh.**Psal. 2.*

promising to giue it :
but wee haue also the
Sonne asking , and in
his asking crauing no
other thing , but that
we may be with him : Is
not then our heavenly
Inheritance sure en-
ough vnto vs ?

*Of the
confirma-
tion we
haue recei-
ued upon
our Char-
ter.*

*Heb. 6.
17.*

But we haue yet more
beside this disposition
made vs of God,
strong confirmations
thereof, for the father
hath confirmed the dis-
position , made by him
with an oath , & that as
the Apostle saies, *to shew
to the heires of promise,
the stability of his Coun-
sell.*

sell. Againe, the Legacy made by the sonne, hee hath ratified by his owne bloode, and the death of the Testator interuening, hath made the Testament vnchangeable, and both of them are sealed in our hearts by the holy Spirite of promise, whom God hath giuen vs, as his witnes, his earnest, and his seale to assure vs of that which hee hath promised.

And thirdly, the Lord our God by his Stewards & seruants, who hee hath ordained to

go-

*Of our
seizing
and inuest-
ment in our
heauenly
building.*

*Of our
present
possession
we haue of
that build-
ing.*

gouerne his house, deli-
uering to vs in the Sa-
crament the Symbols
of the body and blood
of Christ Iesus hath
thereby feazed vs, and
giuen vs inuestment of
our heauenly King-
dome.

Last of all, he hath
put vs in present pos-
session thereof, by deli-
uering vnto vs the keys
of the Kingdom, which
are Faith and prayer, by
which euery Christian
enters in at the doore
of that building, and
gets familiar accessse to
the Throne of Grace:
sup-

suppose he be on earth,
 he hath his conuersation
 in heauen, talkes fa-
 miliarly with God his
 father, and viewes, to
 the great delight of his
 soule, that glorious in-
 heritance, into the
 which after death hee
 knowes hee shall fully
 be perfited. In all these
 respects it is, that the
 Apostle here sayes, not
 onely we shall haue, but
 wee haue (alreadie) a
 building in heauen.

The third thing to
 be considered heere, is
 the description of this
 building, wherein first
 we

*The 3 thing
 to be confi-
 dered here
 is the de-
 scription of
 the build-
 ing where-
 in are
 foure
 things.*

*First God
is called
the Au-
thour and
maker of
this build-
ing, and
therefore
it must be
a glorious
house*

wee see how the builder and maker thereof is said to bee God: Secondly the maner thereof, it is not made with hands: Thirdly, the endurance thereof, it is eternal: and fourthly, the place thereof, it is in heauen.

First then that God is called the author and maker of this building, it leades vs to forethinke with our selues, what a glorious and excellent building it must be. Among men their works are according to their power and greatnesse:
If

If Kings goe to build,
they build Palaces; if
they prepare banquets
they make them royal,
esteeming it no ho-
nourable thing for
them to do that which
without difficulty may
bee performed by the
common sort of peo-
ple.

When King *Ahasue-*
rus made a banquet to
shewe the riches and
glory of his Kingdom,
and honour of his Ma-
iestie, hee prepared it
in a very pleasant
place: the Court of the
Garden of the Kings

Ahasue-
rus made a
royall ban-
quet, in a
very plea-
sant place,
to shew his
glory.

Esth. i.

G Pa-

*What ſhall
 we then
 thinke of
 ſuch build-
 ing and
 banquet
 God hath
 prepared
 for delecta-
 tion of his
 glory.*

Palace was decked with
 Tapeſtrie of white,
 greene and blew clo-
 thes, faſtned with cords
 of fine linnen and pur-
 ple in ſiluer ringes, and
 pillars of Marble, the
 beddes were of golde
 and ſiluer, vpon a pau-
 ment of Prophyrie, and
 Marble, and Alabaſter
 in blew color, the ban-
 quet was made to his
 Princes of an hundred
 and twenty Prouinces,
 and it laſted one hun-
 dred and foure ſcore
 daies. Now if ſuch pro-
 uiſion was made by a
 mortall man, to ſhew
 his

his glory, what shall we
thinke of that prepara-
tion which the eternall
God hath made for de-
claration of his glorie;
not into the vtter
Court of his Palace,
which is this visible
world, but in the inner
Court thereof, the hea-
uen of heauens; not in
a banquet to last for an
hundred and foure
score daies, but foreuer
and euer.

Salomon built a Tem-
ple, which was iustly
counted the glory of
the world: but God
furnished vnto him
G 2 both

*The glorie
of Salomōs
Temple
may lead
vs to confi-
der of the
glorie of
our heauenly
building.*

1.K.7.14

both the matter, for in
his dayes he made
gold as rife as stones;
as also the engine; for
hee gaue vnto *Hiram*
and other Artificers to
worke all manner cu-
rious worke in Golde,
Silver, Brasse: whate-
uer was excellent in
that building, was
done by the wisdomē
of God in the Artificer
which is but a small
sparkle of that infinite
knowledge and wise-
dome which is in God
himselſe: yet ſeeing of
theſe earthly materials
with the ſmall ſparkles
of

of his owne light, such
excellent workes haue
beene done by men,
as drawes others in
admiration of them :
may wee not thinke,
that it is a worke farre
surpassing in glorie,
and aboue the reach
of all our vnderstan-
ding, which hee him-
selfe without helpe
of hands hath built
in heauen, for the com-
fort of his children,
and declaration of the
honour of his Ma-
iestie.

Beside this in iudging
of the workes of God,

*It is taken
for a sure
rule, that
the inuisi-
ble workes
of God are
most excel-
lent.*

*This we
may see in
the worke-
manship of
man.*

we must lay this for a
sure ground that the
inuisible works of God
are alway most excel-
lent. In man there is
a soule and body, both
of them very beautifull
workemanshippes, but
that the inuisible soule
is a far more excellent
workemanshippe then
the visible body, ap-
pears in this, that what-
soeuer beauty, sense, a-
gilitie, or any other
worthy commendati-
on the body hath, it
hath it from the quick-
ning vertue of the
soule, without which,
the

the most beautifull body is, but for matter a lumpe of clay, for forme like an Idoll, ha- uing eyes, but see not, eares and heare not, feet and walke not.

And so is it in all the rest of Gods workes, the inuisible being e- uer more excellēt then the visible : this Vni- uerse with the plenish- ing and furniture ther- of is indeede a comely workemanshippe : the Grecians called it *κοσμος* for the ornaments thereof : the Latines called it *Mundus* for

The same is to be vn- derstood in the Fabric of this world, which is very plea- sant, and yet but a fi- gure in re- spect of that which is a- bove.

the cleanness, and
rightness thereof, but
the Apostle compar-
ing it with that build-
ing which is above,
calles it *exura*, because
it is but a figure of
a better, and more
enduring substance,
which is not seene.

*How farre
this visible
world is in-
feriour to
that inuisi-
ble build-
ing.*

The most pleasat part
of this lodging, is the
sylering thereof, the
firmament: which God
hath garnished with the
Sun, Moone & Stars
as it were with shining
pearles, to giue light by
course to all that dwell
in it: yet is it no more
but

but the neithermost
part of the Pauement
of our heavenly Pa-
lace : yea the Sunne,
which now is the most
pleasant and profita-
ble creature that serues
man in this present
world, shall not haue
that honour as to
shine in that heavenly
building : there shall
bee no neede of Sunne
nor Moone, there the
glory of God shall bee
the light of that city: as
lesser lights are obscu-
red at the presence of
greater, so shal all these
created cōforts subiect

to sense, euaniſh, when
God ſhall receiue vs in
his euerlaſting habita-
tions, and he himſelfe
ſhall become all things
in all vnto vs.

Not made with hands.

*The 2.
thing in
this de-
ſcription is
the manner
of the buil-
ding*

The ſecond part of this
deſcription points out
the manner of the buil-
ding, the houſe is built
by God in ſuch ſorte,
that no hand of man,
nor any other creature
did helpe him in it. It is
the Lords praiſe, that
he made and prepared
that dwelling place for
vs, before he made our
ſelues : yea as our Sa-
uiour

uiour witnessess before
the foundations of the
world were laid; and it
is also his praise, that he
makes and prepares vs
for it, which two are
very comfortably con-
ioyned by the Apo-
stle Saint *Peter*, that
God reserues that in-
heritance for vs in hea-
uen, and keepes vs also
by his power on earth
vnto it: so that al hands
are here excluded from
the praise, either of the
building, or yet of the
obtaining of it by any
thing that man can do,
that the praise alonely
may

*Mat. 25.**34.**The Lord
hath pre-
pare that
house for
vs, and al
so prepares
vs for it.*

may bee reserved to God, who is both the builder & giuer of this house, to the children of his good will in Christ.

*The glory
of both the
creations
belong to
God only.*

Job. 38. 4.

The worke of the first creation God reioyces in it, & wil haue the glory thereof only given to himselfe: hee spake it to his seruant Job to humble him: *where wast thou, when I laide the foundations of the earth? declare if thou hast understanding, who hath laide the measures thereof, if thou know? or who hath stretched the line*

line ouer it, &c. ? And much more are wee to thinke that the glory of the second creation, he will haue ascribed to himselfe.

Of all his workes he craues no more but the glory, and is content that the fruit and benefite of them be ours: let vs giue vnto him that which he will not giue to any other, namely his glory, & cōtent vs with that which willingly he giues vs, he would not suffer Israel to think or say that for their righteousness, they were entered

*Of all Gods
workes he
craues no
more but
the praise,
and giues
vs the pro-
fite.*

Pfal. 116.

*The third
thing in the
description
of this build-
ing, is the
eternity
thereof.*

in earthly Canaan, far
lesse will he be content
that our entrance to
heauēly Canaan shold
be ascribed to the righ-
teousnesse of man, or
that man should say,
My right hand hath
done it : Not vnto vs
O Lord, not vnto vs,
but to thy name be the
praise, thy hand hath
made that building, &
thine hande must also
bring vs vnto it.

Eternall. It is thirdly
described from the en-
durance thereof, which
is vnto all eternitie :
Here we sojourne in a

Ta-

Tabernacle, there wee
shall dwell in a Mansi-
on house : here there is
a definite time of daies
moneths & yeeres as-
signed to vs, our life on
earth is but momenta-
nean, wherein if wee
speake as the trueth is,
we liue no more, but a
moment at once, for
the begunne time is
past vnto vs, and wee
are dead vnto it : the
time to come is vncer-
tain, and we cannot be
said to liue vnto it, it is
onely the present mo-
ment, wherein we liue,
which shortly is done,
and

*Our pre-
sent life is
but for a
moment.*

and must giue place to
an other , that so by
moments, one of them
succeeding to another,
our silly life may bee
prorogate heere vpon
earth.

*Basil. in
Psal. 143.*

*Our life is
finished
by many
deaths.*

And to the same pur-
pose belongs that me-
ditatiō of *Basil*, that our
life on earth is finished
by many deaths , for if
we shall diuide our life
into these four ages, in-
fancy, youth, manhood
and olde age : Our in-
fancy is dead and gone
already , wee may say
with the Apostle, when
I was a child I spake as

a childe, but to that estate of childhood shall we neuer return again.

Our youth in like manner is past, and of it we may say with David, I haue beene young and now am olde, but what wee were shall we neuer be againe. Our manly age in like manner in most part of vs is finished, or at least wearing away, & there remains no more in them, who are falsly named to be of longest life among vs, but their old age, which shortly also by death shall

This is made cleare by parting our life into foure ages, enery one whereof doth die before we enter to another.

*Since by
nature we
loue a long
life, and
care for it,
why will
we not loue
an eternall
life.*

shall be abolished, the
most parte of vs haue
passed through three
deaths already, & haue
no more but the last
and weakest time of
our life to sojourne vp-
pon earth, but in hea-
uen our life shall not
be measured by dayes,
moneths nor yeeres:
our house there is eter-
nall, our estate in glory
vnchangeable.

And this should warn
vs with all godly care
to make sure to our
selues the rights of that
heauenly building,
wherof I haue spoken:

If

If we once misse it, we shall neuer recouer it: and if once we get entrance into it, we shall neuer any more remooue out of it: It is a shame that we should take so much pains for a long life on earth, & so little for an eternall life in heauen; to prolong our life on earth, what is it we leaue vndone, that may helpe it? For this cause wee care for garments, we prouide for nourishing meates, wee purge the body by medicines, but since nature hath learned

ned vs to doe so much for a long life, what a folly is it that wee should remain so carelesse as wee are of eternall life, notwithstanding that by the light of the Gospel wee are taught, how by godly care wee might obtaine it.

The last thing in the description of this building, is the situation thereof.

In Heauen. In the last roome that building is described from the place whereunto it stands. Among men, buildings commonly are commended from their situation: and the Apostle to extoll

ours

ours above all that are
on earth, telles vs,
that it is situate in hea-
uen. The Lord hath
not giuen vs with E-
sau, the fainesse of the
earth to bee our por-
tion, neither hath hee
see our Habitation a-
mong Dragons: hee
hath lifted vs vp into
the place of Angels,
from whence they fell
by their pryde, euen
there hath the humble
suffring and obedience
of our blessed sauiour
exalted vs, and set vs,
as sayes the Apostle, in
the heauenly places;
so

Psal. 6.

Dwelling
places assigned
to men
according
to the dispo-
sition of
their per-
sons.

so that we may reioyce
with *David*. The lines
are false to me in plea-
sant places, and I have
a very faire Heritage.

I find in holy Scrip-
ture, that God hath as-
signed habitations to
men, according to their
estate, changing places
to them according to
the change of their
manners: Man in inno-
cencie had his dwelling
in pleasant Paradise:
Man after his Aposta-
sie was cast out to la-
bor the cursed earth
which bears thorns and
thistles: Man continu-
ing

ing in Apostasie shall
bee sent downe to the
place of vtter darkenes,
and man receiued a-
gaine to mercie, is re-
stored to a Paradice, as
much more pleasant
then that of *Adams*, as
the second *Adam* is
more excellent then
the first.

In heauen are none
but Elects, in hell none
but abiects : in earth
there is a mixture of
chaffe & corne, wheat
and popple, Goates
and Sheepe: alway if
such comforts be heere
where good and euill
are

*If such
comforts
be on earth,
what may
we looke for
in heauen*

Cant.

*The place
of our
dwelling
admonishes
vs, that we
should be
holy and
beauenly.*

are together, what delicacies are there, where there is none but good and if the pasturage heere bee so pleasant, where Goats & Sheep feede together: what pleasures are there where the Sheepe are gathered together by themselves, and their Pastor lies with them, and rests, feeding them without feare in the noone tyde of the day.

And as the consideration of the place renders vs cōfort, so doth it also giue vs this instruction, that we must be

with they spake, and
 knewe not what they
 said: so doth the con-
 templation of the glo-
 rie to come, transport
 Gods children, that
 they become, as the
 Psalmist sayes, *inebria-
 ti ab ubertate domus dei*,
 so drunken with the
 pleasures of Gods
 house, that they forget
 where they are, they
 speake not, looke not,
 doe not after the cu-
 stome of nature, so
 long as their mindes
 are carried after hea-
 venly things: and these
 small beginnings may

I

wit-

For no or-
 der of
 words can
 be kept in
 speaking of
 that which
 passes un-
 derstan-
 ding.

Psal. 36. 8.

*The Apo-
stle expo-
nes what he
meant by
wishing to
be clothed
upon*

witnes vnto vs the excellency of that life, which at length shall change vs wonderfully from that which now we are.

Ver. 3. *If so be, we shall be found clothed, and not naked.* Because in the former verse the Apostle had said, he desired to be clothed vpon with his house, which is from heauen: that is, hee desired not to lay aside his bodie, but keeping it still, hee wished to be clothed aboue it with immortalitie and glory, he sub-
ioynes

loynes now a certaine
correction of it, I de-
sire it, saies he, if so it
may stand with the
Lords dispensation,
that when I shall be re-
ceiued into that glory
I be (found *Clothed*) to
wit, with my body :
which way *Henoch* and
Eliab entred into glo-
ry, and all the faithfull,
who shall bee found a-
liue at Christs second
comming, shal also the
same way enter into
glory: for they shal not
lay aside their bodies,
but keeping them still
as garments and coue-

rings to their soule, shal
vpon them be clothed
with the garment of
immortality and glory,
if this way saies the A-
postle, I bee found clo-
thed and not Naked,
that is, if I bee found
without a body, which
way *Adam*, *Abraham*,
and the rest of the Fa-
thers, Patriarchs, Pro-
phets, and Apostles,
entred into glory, they
were indeede clothed
with their house from
Heauen, but were not
superuested or clothed
vpon, which here the
Apostle protests he de-
sired,

fired, if it might stand with the Lords dispensation.

And of this condition which heere the Apostle subioynes for correction of his former speach, we may learne how the godly in desiring of thinges not absolutely promised to al Gods children, albeit giuen to some of them, do so temper and moderate their desires, that they submit their will to Gods most holy will: whereof we are admonish'd how much more we ought to mort-

*The Godly
in desiring
things not
absolutely
promised,
submit
their will
to Gods
will.*

*Unlawfull
desires of
things sim-
ply against
Gods will,
should be
farre from
vs.*

tifie in our selues the vnlawfull desires of things absolutely prohibit as being against the will of God. Since the Apostle will not seeke that which God hath granted to some, but conditionally, that it may stand with the wil of God: may not wee bee ashamed, to seeke that which he hath denied, and forbidden vn to al? Oh that we could remember this, as oft as our corrupt nature prouokes vs to desire those things which God hath forbidden: O inan why wilt

wilt thou follow a will
contrary to God his
most holy wil, or what
good can that doe vn-
to thee, which thou
knowest thou canst not
injoy with the fauour
of thy God.

Againe wee see that
albeit there be one end
of all the children of
God, for at length they
shall all bee gathered
from vnder the foure
corners of heauen, and
set downe with *Abra-
ham, Isaac, and Iacob*, in
the kingdome of God,
yet doe they not all
come to it after one

I 4 man-

*All Gods
children
shall come
to one end,
suppose not
in one ma-
ner.*

manner, for some of them as wee haue spoken, shall not lay aside their bodies, but keeping them still shall be transchanged euen in a moment, others again must leaue their bodies behind them till the resurrection: And this last, suppose our nature abhorre it, wee must learn to be cōtent with it, euen to bee broken with the dolours of death, as other Godly men: yea and our blessed Sauour hath beene before vs, esteeming it comfort sufficient for

vs, that wee dye in the Lord, and so are sure to rest from our labours, But of this wee haue spoken before.

Ver. 4. *For wee that are in this Tabernacle, sigh and are burdened, because, &c.* The Apostle heere insists in his former purpose, explaining more clearly, what it is that he desired: he protests hee liued in this body as a malecontent, who knowing a better, and sighing for a better, esteemed it a burthen to him to be holden backe

I 5 from

Psal. 39.

13.

The Apostle desires not to want the body, if it might stand with the Lords dispensation.

from it: And yet least it should seeme, he were offended at the body, he declares againe that he desired not to sunder with the body, if it might please the Lord, that keeping still the body, he might bee superuested, or clothed vpon with his other most excellent house, which is from heauen.

*How this
place a-
grees with
Philip.
1. where he
desires to
be dissol-
ued and
loosed from
the body.*

Heere first it comes to be enquired, seeing the Apostle, *Phil. 1.* affirms that hee desired to be dissolued, and to be with Christ, and againe cryed out, *Rom.*

7.6. Miserable man that I am, who will deliver me from this body of death: how is it, that heere he saies he had no will to be vnclothed of the body? The answer is, that these are not contrary, for in the one when hee desired to be loosed from the body, it was not for any hatred of the body, but for the loue of Christ, and hatred of sin, whereof hee knew hee could not be quit so long as he dwelt in the body: And now when hee protests that he desired
not

not to want the body,
it is not for loue of sin
in the body, nor for a-
ny contentment he had
to be absent frō Christ,
for afterward confide-
ring he could not both
abyde in the body, and
dwell with the Lord
too, hee resolues wil-
lingly to remooue out
of the body, that hee
might dwell with the
Lord: So then the de-
sire he hath to keepe stil
the body is vpon a two
folde condicion. First
that sinne and morta-
lity were not in it,
but vtterly swallowed
vp

vp of that life, and next
that in the body hee
were transported to a-
byde and dwell with
Iesus Christ.

In holy Scripture
wee finde that three
things hath moued
Gods children to wish
a delay of death : The
first is want of prepara-
tion in themselves, for
the Godly are nor al-
way in that estate of
life, wherein they dare
be bold to dy, and then
they desire a proroga-
tion of their life, as Da-
uid did, *Stay a little, that
I may recouer my strength
before*

*Delay of
death is
sometime
desired of
the Godly
for three
respects.*

I.
*That they
may be bet-
ter prepa-
red to die.*

*Nazian.
ad suum
Arrium.*

*Nazian-
zens doubts
whether he
should de-
sire life or
death.*

before I go hence, and be not. It is a comfortable meditation, which *Nazianzen* hath concerning this : It is hard (saith he) for me to determine, whether I shal desire life or death: on euery hand are extremities. As to life, my sins haue already made it bitter, & heavy to me, and as to death, alas if once it come, there is no medicine after it, left vnto me, by which I may cure my sinnes: whereof it is euident that the desire, which this holy man had to liue in the body,

body, was that hee might mourne for his sinnes, which hee had done in the body, admonishing vs by his example, that as long as God spares vs, wee should vse our time wel, not to multiply more offences, which may breed vs terrour in the houre of death, but carefull to purge our consciences of these, which wee haue contracted already.

When *David* came vpon *Saul* in his campe and found him sleeping, he would neither flay

A meditation how as David spared Saul sleeping in the campe

So God
 many a
 time hath
 found vs
 sleeping in
 our sinnes
 and hath
 not slaine
 vs but wa-
 kened vs.
 Reuel. 14.
 13.

slay him himself, nor suffer *Abner* to slay him, only he tooke away his speare, and his water-pot, and these also after that hee had wakened him, hee did againe restore vnto him, declaring thereby that he no manner of way intended his destruction. But this is no way comparable to these manifold prooffes which God hath giuen vs of his louing kindnesse, for many a time hath he visited vs in this campe of our warfare, and alas hath found vs sleeping, when

when wee should haue
 been walking, and hath
 not taken vs away in
 our sinnes to slay vs,
 but onely hath taken
 from vs those things,
 wherein we placed our
 strength, and mainte-
 nance of our life, yet so
 that he hath graciously
 restored them vnto vs.
 But alas how many is
 there among vs, who
 are no other way wak-
 ned with all this wor-
 king of God, then *Saul*
 was with the working
 of *Dauid*, for it wrought
 in him a temporall re-
 pentance, & no more:
 incon-

*But our
 making
 hath beene
 no better
 nor Sauls,
 working in
 vs a tem-
 porall re-
 pentance.*

2. Pet. 2.

22.

*How we
should use
the time of
life, granted
vs on earth
is shewed
by the ex-
ample of
Dauids
ambassa-
dors.*

incontinent hee retur-
ned to his old finnes, &
no better is it with ma-
ny of vs, for a while af-
ter our recovery from
sicknes, or deliuerance
out of other troubles,
we are somewhat reli-
gious, but shortly after
our repentance vani-
shes, like the morning
dewe, and wee returne
again to our old man-
ners, as the Sow to the
puddle, and the Dogge
to his vomit, this is but
to abuse the time of
Gods patience.

Where it were bet-
ter for vs to doe, as did
the

the Ambassadors of
David, who being abu-
sed by the king of Am-
mon, who cutted their
garments to their hips
& shaued their beards;
at the counsell of *Da-
uid* their King, tarried
still in Iericho, the bor-
der of their land, till
their beards were
grown again, and their
garments were prepa-
red for them: so wee if
we follow the counsell
of our King and Lord
Iesus Christ, shold tar-
ry heere vppon earth,
which to the Godly is
the border of heavenly
Can-

Canaan, for no other end but that the shame which Satan hath done vs, by deforming our face, in spoiling vs of the image of God, may be taken from vs, and therefore it should bee farre from vs, to make our shame any more by new sinnes, but rather by growth in godlines, to recouer againe our former Image, otherway if we stil abuse the patience of God, we iustly deserue, that tribulation, & anguish of spirit, feareful shame and confusion should be

be vpon vs, and if wee
preuent it not, we may
certainly looke for it,
Quo enim diutius expe-
ctat Deus, eo districtius
indicabit.

The second reason
that hath moued the
godly, sometime to de-
fire a prolongation of
their daies, is that they
might doe the greater
good in the body; and
therefore *David* consi-
dering, that they who
are gone to the graue,
cannot praise God, to
wit, as we doe, who are
clad with our bodies
on earth, he praies God

Aug.

2.

*They desire
delay of
death,
that they
may do the
greater
good in the
body.*

Psal. 6.

to

*Phil. 1.**Gala. 6.
10.*

to relecue him of the
heauie sicknesse vnder
which he lay. And this
same also made the ho
ly Apostle to doubt
what he should chuse,
whether to liue in the
flesh, or to bee loosed
from the body, the
one beeing best for
himselſe, the other bet
ter for the Church of
God: And herein also
we are admoniſhed to
embrace the Apostles
counsell, while ye haue
time, bedoing good to
all men, eſpecially to
them who are of the fa
mily of faith, and our
Saur

Sauours warning, that we should worke so long as the twelue howers of the day laste. But this conuinces the blockish stupiditie of many, whom God hath sufficed to liue, but they do no more praise him, thē if they were dead, and buried.

And the third motiue is the loue of the body, *Ineffabilis enim est animi ad corpus affectus*. And no maruell is it, that the soule be loath to sunder from the owne body, considering that the body was crea-

John. 11.

19.

3.

They desire delay of death, for the loue they haue to the body which they desire not to want

created in the greate
wisedome, and good-
nesse of God, to bee a
companion to the soul
and this reason the A-
postle touches heere in
the subsequent words,
while he saith, *because*
wee would not be unclo-
shed, for heerein he de-
clares that the cause,
why with sighing hee
desired to bee clothed
with his house, which
is from beauen, was
not any mistaking hee
had of the body, for he
protests now, if it
might please the Lord
he desired not to want
it. And

And this desire in it
selfe is not euill, other-
ways it could not bee
in those soules which
are glorified in heauen,
for euen they long for
their bodies, as being
imperfect without the,
for by the first creation
as I said, they were made
companions, and ther-
fore the one of them
without the other, can-
not rest in cōtinentment,
the body without the
soule, it is as we see, but
a dead stock, or carrion
of flesh, whatsoeuer
thing is pleasant in the
body, be it quicknes of

K sense,

*This lone
of the body
is not euill
in it selfe.*

For euen
the glorified ſoule
reſts not in
full content
ment, ſo
long as it
wants the
bod. Ber.
1^o Act. de
diligendo
deum.

ſenſe, agilitie, colour, or
beauty, it hath it all of
the preſence of the ſoule in
it, the ſoule againe ſup-
poſe glorified in heauē,
yet reſts not in full con-
tentment till it bee re-
vnited againe with the
body, declaring therby,
that without it, it can-
not be perfited. *Conſor-
tium enim carnis ſpiri-
tus non requireret, ſi abſ-
que illa conſummaretur,*
The ſoule would not
deſire the fellowſhip of
fleſh, if without it, it
could be perfited, but
God hath ſo provided

that

that Iouls without their
bodies, *nec velint, nec
valeant consummari*, nei-
ther wil nor can be con-
summat: And therfore
is it that the souls, while
they haue their bodies
desire not to want them,
and while they want
them, are not content,
till againe they receiue
them.

And of al this we are
warned, what great
need we haue to pre-
pare our selues in time,
with willingnesse to re-
moue out of the body:
for since the Apostle
protests, that it was gre-

1 bid.

*What
great need
there is to
prepare
our selues
to die with
willing-
nesse.*

*For this
cause God
seasons to
his child-
ren the
pleasures
of their life
with bitter
paines.*

uous to him to suffer
the want of his body,
wee may easily thinke,
that in regarde of our
greater infirmities, it wil
be much more grieuous
vnto vs, and therefore
are we to endouour by
grace to make our selues
willing to die, since by
nature we are so vnwil-
ling to it: And to this
end let vs reuerence the
working of our God,
who seasons the plea-
sures of our life with
many paines, and giues
vs much bitternesse, as
Nahom spake of her selfe
to abate the comfort of
our

our beauty, while as by
 heauy troubles & cros-
 ses, hee makes our life
 vnpleasant, & our bo-
 dies a burden to our
 selues. This the Lord
 doth for no other end,
 but that wee may bee
 made content willingly
 to quit our bodies for
 a time, whereas other
 ways, if they continued
 in their vigour, and
 health, we would bee
 loath to want them.

*That mortality might
 be swallowed up.* The A-
 postle makes cleare in
 these words, that which
 hee hath spoken before

*Yet the A-
 postle wi-
 shes not to
 keepe the
 body with
 the sinne
 and morta-
 lity of the
 body.*

obscurely, he wishes so to enter into life, if it might please the Lord, that he went not to it by the way of mortality but so that mortality might be swallowed vp of that life: hee desires not then, to keepe still the body, and sinne and death in the body, this were to put on a garment of immortality, vpon the rotten ragges of mortall flesh, this were to desire to be glorious without, while in the meane time filthy rottennesse, & corruption is within, the Apo
stle

He craues no such thing
 neither indeed can any
 such thing be, but his de-
 sire is so to haue his bo-
 dy preserued, & trans-
 lated into that life, that
 sinne in the body, and
 mortality flowing from
 sinne were swallowed
 vp, in such sort that no
 footstep neither of the
 one, nor of the other
 were remaining in the
 body. And this desire
 also at the length wil be
 performed in all the
 children of God, when
 this triumphant song
 shall bee put in their
 mouths, *O Death where*

*But so that
 sin and mor-
 tality might
 be swallow-
 ed up in the
 body by that
 life, as at
 length it
 shall be.*

1. Cor. 15.
55.

The excellency of the life to come, is shall not leane any remnant of sinne or death in the body.

is thy Sting, O Graue where is thy victory, The Sting of Death is Sinne, the strength of Sinne is the Law: But thanks be to God who hath giuen vs victory through our Lord Iesus.

Againe wee are to marke here the excellencie of that life, wherunto wee are begotten again, that it is such a life as shall swallow vp all mortality, & not suffer so much as any antecedent, or consequent of death to remaine in vs: The Apostle sayth that death hath raigned frō the

the dayes of *Adam*, like a tyrant, swallowing vp in the wide mouth & gulfe of mortalitie, al generations, that haue beene sensyne, like the great depth of the Ocean, supping vp in her bosome, al the riuers of the earth: but therewil be a chāge for that life, for which we hope, shall at length swallow vp Mortality, & death in her bosome, al the paines and dolours that goes before it, all the rottēnesse and corruption that followes after it: yea not so much as a teare shall be left in

*Death like
a tyrant
a tyrant
hath deuoured all
since Adam
but shall
be denou-
red by that
lif.*

Renel.

21.4.

the face of Gods children, far les shal a
 manen: s of that point a
 wherewith Satan infected our nature be left
 in it ; the Lord shall so
 illuminate vs with his
 light, that no darknesse
 shal be left in vs, he shal
 so reuiue, & quicken vs
 with his life, that death
 shall vtterly bee abolished,
 and he shal so refresh vs
 with the ioy of his countenance,
 that all sorrow shall flye away,
 yea so wonderfull shall
 the change be, that as a
 drop of water powred
 into a great quantity of
 Wine

*This is expressed by
 the similitude of a
 little water turned into*

Wine, doth lose the very nature of it, *dum & saporem vini induit & colorem*, and takes on it both the tast & colour of the Wine: so shal all humane cogitation, & affection, cease frō that which now it is, the Lord shall so replenish vs, that he shal become all in all vnto vs, he shall make vs partakers of the diuine nature, & transchange vs into the similitude of his owne Image.

And this also should vphold vs against our naturall feare of death:

Now

Ber ser, de diligendo Deo.

Comfort against the feare of death.

Now we go to life, but through death, and we leaue behinde vs for a time, a deere pledge in the power of death: for death like vnto a cruell monster bytes from vs in the by-passing, the halfe of vs, to wit, the bodie, wherefore *Mors a morsu uomen accepit*, said *Augustine*, because one part it bytes away, and another it leaues behind it, but at length, when the day of our full victory shall come, and the course of the battell changed, not a part of death onely shal be deuoured,

uoured, but altogether
it shall be swallowed vp
in victory.

Ver. 5.

*And hee who hath crea-
ted vs, &c.*

Least it should
seeme, that the A-
postle, in that which
hee hath said before,
were carried away with
a vaine desire of that
which shal neuer come
to passe, hee doth now
prooue by two argu-
ments that it is no vain
desire, but such as at the
length shall be fulfilled
both

*He proo-
ued that
this desire
which he
had, was
no vaine
desire by
two reasons*

I.
First because by Gods ordinance we are appointed to that immortall life, both in the first & second creation.

both in him & al the rest of the children of God.

The first argument is taken from Gods ordinance and appointment, the Lord saith he, hath appointed vs to immortality & life, and therefore of necessity we must obtain it, for it is not possible that the Lord can be frustrate or disapointed of his end. If we looke to the first creation, we were created to the Image of God and consequently to be immortal, for immortality is a part of the image of God, & if we looke
to

to the second creation,
this same shall bee
more manifest, for this
causedid Christ die for
vs, that we might liue e-
ternally with him, and
certainly his death was
in vain, if that life which
he hath conquest vnto
vs, did not at the length
ouercome all mortali-
ty and death in vs.

But there is yet grea-
ter comfort in this ar-
gument, as it is propo-
sed by the Apostle, for
hee shewes vs, that not
onely are we by Gods
ordinance appointed
to this end, but that the
Lord

Neither
hath God
only appoin-
ted vs to
tha end,
but al, by
his owne
working in
vs persits
is to it.

He finished
the first crea-
tion a-
gainst all
impedi-
ments, so
shall he doe
the second.

Lord also by his effectu
all working in vs, ad-
uaunces vs to the same
ende, for so the worde
~~actisysusque~~ which heere
the Apostle vseth im-
ports a present action
of our God, persisting in
vs our saluation against
all impediments, In the
first creation, whē once
he began, he cōtinued
working ay, and while
he finished it, and no in-
tervening impediment
could stay him from the
persisting of his pur-
pose: it pleased him
in sixe daies to absolue
it, in euery one whereof
hee

he made something to be, which was not before, buttil he had done all which he would, he rested not, so is it in the worke of our new creation, he hath begun it and we may be sure he wil make an end: In one day he might, if he had willed, perfectly haue regenerate vs, but pleases him in many daies, and by degrees to doe it, alway we are sure that neither Satans malice, nor corruption of our Nature, can stay him from finishing that which he hath begun, The same
God

2. Cor. 4.
6.

Comfortable is it to us that the certainty of our life stands in Gods purpose which cannot be altered.

God who first cōmanded light to shine out of darknesse, is he who hath shined in our hearts to giue vs the light of the glory of God, in the face of Iesus Christ, & he first made vs of dust, giuing life and beauty to that which was dead & without forme, hath taken in hand through death & misery to perfit vs to eternall life.

The certainty then of our glorification stands neither in vs nor in our desires, but in the stability of the purpose of the vnchangeable God

God, of the which it is
not possible that hee
shuld be disappointed
as to man many a time
he proposes to himself
an ende of his actions,
whereof he is frustrate,
hee builds a house and
dwels not in it, he plāts
a Vineyard, and eates
not the fruit therof, he
betrothes a wife and a-
nother marries her, but
the counsel of the Lord
shall stand, The Lord of
boasts hath determined
it, and shall disanull it,
his hand is stretched out
and who shall turne it
away? wil Satan, wil sin,
will

Esa. 46.
10.

will death keepe vs frō
that glory, whereunto
God hath appointed
vs? No, no, it is not pos-
sible: what the Lord
hath said, he will doe,
blessed bee the holy
name of the Lord for
euer, who hath locked
vp our saluation, and
made it sure in his own
vnchangeable purpose.

*This should
uphold vs
against Sa-
tan's temp-
tations.*

It is true indeed that
Satan is a restless temp-
ter of all the children of
God, he doth what he
can to impede the work
of our saluation, but let
vs bee comforted, hee
fights not against vs, but

against the Lord, let vs
therefore in the strength
of our God fight against
him, and we shal be sure
to ouercome him, only
remember, that as in
some temptations he is
to bee resisted, as when
he tempts vs to sinne, ei-
ther by presumption, or
desperation, so in other
temptations he is to be
despited, & reiected, as
when hee dare suggest
that vnto others, the
contrary wherof he be-
leeues himselfe, as nam-
ly that there is not a
God, nor a iudgement
to come, in others a-
gaine,

*What a
shamelesse
tempter
Satan is.*

*Satan was
the enemy
of gods glo-
ry, ere euer
he became
the enemy
of our sal-
uation.*

gaine, he is to bee scor-
ned, as not worthy of
an answere, as when he
charges Gods children
with those things, which
they neuer did, as he can
craftily abuse their phan-
tasie to trouble the peace
of their minde: for hee
that will answere euery
shamelesse assertion of
Satan, shall not haue
leauē to doe any other
thing.

But in all these, as I
said, let vs hold fast our
former ground of com-
fort: that we feare not
for him, that is against
vs, but stand sure, consi-
dering

dering that the Lord is with vs, he that is the enemy of our peace, is also an enemy of the glory of God, yea which is very comfortable, hee was an enemy to God first, ere euer he became an enemy to vs, and it is onely for the hatred he hath to the Lord our God, that hee hates vs, seeking to deface the glory of God, which shined clearely in the first creatiō, but more clearly in the second creatiō of man, but all in vaine, for the Lord shall confound him, and trample him

Rom. 6.

But we are
not to re-
gard him,
seeing God
hath taken
in hand to
worke the
worke of
our salua-
tion.

1. Pet. 1.

him mortly vnder the
feete of his Saints.

And heereunto also
tends it, that the Apo-
stle as hee saide before,
that God is the builder
of our house which we
haue in heauen, so now
he saith that God creats
and perfits vs vnto it,
these two ioyned toge-
ther, reder vs most sure
comfort, that the Lord
hath not only prepared
a Kingdome for vs, but
also prepares vs for it: he
reserues in heauen, saith
Saint Peter, an inheri-
tance for vs, & reserues
vs also in earth for it,
thus

thus all is of him, both
the place of our glory,
and the grace, by which
we come to it, that the
praise of all may returne
vnto himselfe alone.

*who hath also giuen vs
the earnest of the Spirit.*

The second argument,
by which the Apostle
prooues, that the desire
of immortality in the
godly is no vaine desire,
is here, that God hath
not onely in his word
promised to giue it, but
hath also thereupon gi-
uen vs the earnest of
his Spirit, and there-
fore of necessitie it

2.

*He proues
it by the
earnest of
the spirit
which God
hath giuen
vs vpon his
word.*

L must

*Without
this ear-
nest of the
spirite
can haue
no surety of
our salua-
tion.*

must be performed, for God is not as man, that he should lye or repent: the Lord is faithfull, and will doe as he speakes.

This is the greatest argument of comfort that we haue in this life to susteine vs: It is indeed much, that we haue the word, the promises, and the Oath of God, founded in our eares, and that we haue the sacraments, as the scales of God presented to our eares, but none of these can make vs sure of a better life after this, vnlesse with them we haue re-

receiued the earnest of
the spirit into our harts.

By the workes and
word of God wee may
know that vniuersall co-
uenant, which God hath
made with all mankind,
that he will not drowne
the world againe with
waters: for as God in his
word hath promised it,
so hath hee also set his
raine-bow in the firma-
ment for a witnesse to
confirme it: By the word
and Sacraments, all that
are in the visible Church
may know that speciall
couenant, which God
hath made with his a-

*There is a
covenant
of God
which man
knoweth by
his workes,
another by
his word
only, the
third by
his word
and Spirit.*

dopted children, but that this same couenant of grace is particularly bound vp with thee, thou canst not know, except with the Sacraments, thou hast also receiued the spirit.

*Four
things to
be conside-
red in this
argument.*

Now to make this comfort the more sensible vnto vs, we are here to consider these foure things : first, what is meant here by this Spirit, Secondly why is it called an earnest, Thirdly how is it receiued, Fourthly whereby may we know, whether wee haue receiued it or not.

By

By the Spirit heere we vnderstand that speciall grace of the holy Spirit, by which the Lord renews, strengthens; stablishes, and confirms his own children, which for the purging vertue that is in it, to make cleane them who receiue it, is compared to fire and water, and for the corroborating, and strengthening vertue that it hath, is compared to holy oyntment, & for the vertue it hath to stablish and confirme our hearts against all doubting, is caled, the earnest, the Seale, and the wit-

1.

What is meant by the Spirit, to wit, that s. e. in grace of the Spirit, by which Gods children are renewed and confirmed.

How this
 grace of
 the spirit is
 called the
 earnest of
 the spirit,
 or two
 causes,

And this grace of the spirit, is called the earnest of the spirit, first for the measure, next for the nature and use therof: for now we haue it in a small measure in comparison of that, which we shall receiue hereafter: And wee are to obserue it against the customable policie of Satan, who casts vp to Gods children the smalnes of their faith, loue, and other graces of the spirit, of purpose to driue them to dispaire, as if they had no grace at all, because it is
 but

but small and little,
 which they haue, but we
 are to remember against
 him, that the best mea-
 sure of grace we haue in
 this life, is compared to
 an earnest pennie: wee
 will not therefore faint
 because now wee
 haue not the fulnesse,
 but rather will be com-
 forted, knowing assured-
 ly that the Lord, who
 now hath giuen vs the
 earnest, will afterward
 giue vs the principall,
 for the Kingdome of
 God in vs proceedes
 to perfection, from smal
 beginnings, and there-

*The first is
 because
 that now
 we haue it
 but in small
 measure.*

fore is the growth thereof compared by our Lord to the growth of a little grain of mustard seede, which in the beginning is small, but by time increases to an high tree.

Yet the
small be-
ginning of
grace we
have, is not
small in Sa-
tan his eyes
yea more
then he is
able to
quench.

And truly that same little beginning of grace which God hath wrought in vs, howsoever Satā extenuates it, & labours to make it seeme little in our eyes, yet is it not small in our owne eyes, but much more thē he wold wish to be in vs, & therefore doth hee what hee can vtterly to quench it, but in vaine, & this same
seede

seed of grace in vs how little focuer, yet is it blessed of God, & shal grow and increase to cast Satan vtterly out of that kingdome, which once he possessed in vs, for if the beginnings of grace inable vs to resist Satan, shall not the perfection thereof much more inable vs to overcome him

Now the nature and vse of the earnest is, as we know, to binde both the giuer and receiuer, the giuer is bound by it to stand to his word and promise, whatseuer that he hath made, the receiuer

The next is in regard of the vse thereof, which is to bind both the giuer and receiuer.

uer

againē is bound to stand
to the conditiō, wherup
on he receiued it: & here
we are admonished that
if on Gods part, wee
would haue his earnest
valid to binde him to
stand to his promises,
wee must on our part
declare, that they are
forcible to binde vs to
stand to our promised
dueties: But alas in this
generation, men liue as
if the Lord were onely
bound to bee mercifull
to them, and they were
not bound to bee ser-
uiceable to him, but it
were free to them to
liue

liue as pleases them.
The Lord giue vs wise
& vnderstanding hearts,
and sanctified memories
to remember it, as oft as
our enemies would so-
licite vs to transgresse
the commaundements
of our God, that by the
bond of creation, by the
right of redemption, by
our oath in baptisme, by
receiuing the earnest of
God in our regenerati-
on, besides innumerable
other obligations, wee
are bound seruants to
the Lord our God; with
a solemne renuntiation
of the deuill, the world,
and

3.
How this
Spirit is gi-
uen and re-
ceiued. The
giver is God
by the
meanes of
his word.

and the flesh.

As to the third, the
giuing and receiuing of
this Spirit: it is certaine
that the giuing is euey
where ascribed to God,
as *Eph. 1. 13. 2. cor.* for the
ministry of grace, God
hath reserued it to him-
selfe: the Ministry of the
word, by which hee gi-
ueth grace, he hath con-
credited to men. *Moses*
gaue the law, but grace
comes by Christ, *Iohn*
baptises with water, *Ie-
sus* baptises with the ho-
ly Ghost, *Paul* may plant
and *Apollo* water:
but God must giue the
in-

increase. Yet is it much
that it pleses God to giue
his grace by the ministe
ry of the word, and ther
fore if we loue the one,
we must not mislike the
other : That same holy
spirit who commanded
~~Philip~~ to ioyne himselfe
to the Eunuches Chari
ot, to teach him, might
by himselfe haue taught
the Eunuch : but hee
would do it by the mini
stery of a man. And the
Lord might haue caused
th' Angel whō he sent to
Cornelius to haue taught
him, but he would do it
by the ministry of *Peter*
and

Act. 8. 27.

Act. 10. 1

and notable is it, that while *Peter* is preaching the holy Ghost descended vpon *Cornelius* and his friends. Thus we see how God, who giues the grace, giues it by the ministrie of the word.

*We must
not despise
the word, if
we desire
to receiue
the spirit.
Rom. .o.
13. 14.*

God hath linked in one chain all the means of saluation, and man should not presse to sunder them, they who call on the name of the Lord, shall be saued, but how shall they call on him, on whom they beleeue not, how shal they beleeue but by hearing? how shal they heare but by

by preaching? and how shall men preach except they be sent. I will not so be content with preaching, that I neglect prayer, because the ministrie is of men, but the grace is from God; neither will I so depend on prayer, that I despise preaching, for hee can neuer receiue grace frō God, who despises the means, by which it pleases God to giue it.

Now as to the fourth whereof wee promised to speake, it is a point most necessary to bee knowne for our comfort,

4.
*How may
we know
we haue re-
ceined this
spirit.*

fort, how we may know whether if or not wee haue receiued this spirit, there are many in this age who haue heard the Testimony of God in his Gospel, who as yet haue not receiued the scale and Testimony, A very lamentable thing indeed, for albeit the Gospel be a doctrine of ioyfull tydings, yet what comfort can it bring to thē, who are not assured they belong vnto them.

*Many in
this age
haue heard
the Testi-
mony of
God, who
never re-
ceiued the
scale thereof.*

The Apostle writing to the *Corinthians* thāks God not onely for that they had hard the word but

but because the testimony of God, was confirmed vnto thē, & so also to the Ephesiāns, he thāks God not onely for that they heard the word of truth, which is the Gospel of saluation, but also for that after they had beleeued, they were sealed with the holy spirit of promise: but truly as the disciples at Ephesus being asked if they had receiued the holy Ghost answered we know not if there be such a thing, as an holy Ghost, so is it with many in this age who haue heard the gospel, which is the Testi-

1. Cor. 6.

Eph. 1. 13

Act. 19. 2

testimonie of Gods loue, if they bee asked whether if or not they haue recieued the earnest of the Spirit, which is the seale, and confirmation of the testimonie, shall bee found not to knowe what the earnest of the Spirit is.

*The spirit
is Gods
seale, and
he imprints
the image
of God in
all who re-
ceiues him.*

But now to shew in one worde how it may be knowne, whether if or not wee haue recieued him, let vs remember that the same holy Spirit, which is heere called the earnest of God, is also called the seale of God. Now the
nature

and vse of a seale, is that
it leaues behinde it, in
that which is stamped
by it, an impression of
that same forme, which
it hath in it selfe. Euen
so also the Spirit of God
imprints the very image
of God in the hearts of
so many, as are sealed by
him, in which sense the
Apostle sayes, that the
Romanes were deliue-
red vnto a forme of do-
ctrine, whereunto from
the heart they had been
obedient, thereby de-
claring, that euen as
waxe is made conforme
to the print of the seale,
vnto

Rom. 6. 17

*This proues
that licen-
tious men
haue not
receiued
Christs spi-
rit.*

vnto which it is deliue-
red, so the hearts of the
Godly are made con-
forme to the Image of
God, so soone as they
are stamped with his ho-
ly spirit: So that they
who liue licentiouslly af-
ter the lusts of the flesh,
declare themselves to
be of their father the de-
uill, because as our Sa-
uiour said to the carnall
Iewes, they doe his
workes, and it is but a ly-
ing presumption, when
the like to these men
dare say, that they haue
receiued the earnest of
the spirit.

Ver

VERS. 6.

Therefore we are bold.

Followes now the second conclusion, which the certain knowledge of that glory to come, wrought in the Apostle, to wit, a contentment with boldnes to remooue out of the body, that hee might dwel with the Lord: and this hath in it more then is in the former, for wherein the 1. he protested only he had a desire to that glory, yet so that hee had no will to want

the

*The second
fruit of
godlines,
which the
Apostle
gathered
of his gene-
ral ground
of Com-
fort, is*

*A willing
content-
ment to re-
mooue out
of the body*

*Of our
Christian
confidence
in death.*

the body : but now hee goes further, considering that hee was not able to enioy them both together, he protests he was gladly contēt to remoue out of the body, that hee might dwell with the Lord. This meaning of the wordes shall bee cleare, if after the sixt verse wee read the eight, passing by the parenthesis, which is in the seuenth verse.

The word the Apostle vses heere, signifies such a boldnes as stout-hearted men vse to set against great daungers;
for

for where there is no
cause of feare, where
can the praise of bold-
nesse be : there is then
(will the Apostle say)
matter of great feare in
death : I see before me a
terrible deepe and gulfe
of mortality, through
which I must goe, ma-
ny fearefull enemies
with whom I must fight
before I wonne to my
Lord, yet am I not af-
raid to encounter with
them.

Against me is Satan
with his principalities
powers, and spirituall
wickednesse, but I know
that

*What
strong ene-
mies we
must fight
withall,
that
through
death we
may wonne
to our
Lord*

1. Pet. 3.
18.

that the seede of the woman hath brused the head of the Serpent: Against mee are a great multitude of my sinnes and the terrors of guilty conscience, but I know that Christ hath once suffered for sinnes, the iust for the vniust, that hee might bring vs to God: so that now there is no condemnation to them which are in him. Against me stands in my way dreadfull death, with the horrors of the graue, but I know my Lord hath taken away the sting of death and
spoi-

led the graue of victory:
Shall I then bee afraide?
No certainly, but
through the valley of
death will I walke with
boldnes, till I come to
the Lord my God.

And this boldnesse
against death in the
godly, proceedes not
onely from the sure
knowledge of a better
life, but from the pre-
sent sense, and feeling of
the same life begunne in
them, which they know
cannot be extinguished
by death: Notable ex-
amples haue we thereof
in all ages, to proue that

M

it

*Boldnesse
of the Chri-
stian in
death,
wherefrom
proceedes it*

*The confident bold-
nesse of Ig-
natiuss in
death.*

*Iren. lib. 5.
cont. va-
lent.*

it is no vaine content,
but the effectuall power
of God working in his
children.

Ignatius Bishop of
Antioch, being brought
to Rome, in the third
persecution which was
vnder *Traian*, gaue a
prooffe of his boldnesse,
for being condemned
to be cast to the beasts
to bee deuoured by
them, hee gaue this an-
swere, *nihil visibillum:
nihil inuisibillum moror,
modo Christum acquiram.*
I stand, sayes hee, vpon
nothing visible, nothing
inuisible, so that I may
finde

finde and obtaine the
 Lord Iesus, let fire come
 let the crosse, let beasts,
 let the breaking of my
 bones, the convulsion
 of my members, the
 grinding of my body,
 yea let all the torments
 of Satan come vpon
 me, I care not for them,
 so that I may inioy the
 Lord Iesus.

And *Polycarpe* who
 suffered in the fourth
 persecution vnder *Aure-
 lius Antoninus*, beeing
 brought to the place of
 execution, and desired
 by the Emperours De-
 puty to blaspheme

M 2 Christ

Euseb. lib.

4. cap. 16.

The confi-

dent bold-

nesse of

Polycarpus

in death.

Christ, and he would let him goe, answered: these fourescore and sixe yeares, haue I serued Christ, and haue found him a good Maister to mee, how then can I curse my king who hath saued mee: But if ye will not (saide the deputie) I will cast thee to wilde Beastes, who shall teare thee. Call them when thou wilt (saide the Martyr) it is fixed and determined with me, that from good thinges by repentance, I will neuer goe backe vnto worse. But if ye feare not beasts
(saide

(said the Deputy) I shall
bridle and danton you
with fire : thou boasts
me said the Martyr with
a fire, that burnes for an
houre, and shortly after
will bee extinguished,
but knowes not that
fire of the iudgement to
come, which will burne
for euer and euer, and
then being brought to
the fire, hee was filled
with boldnesse, and har-
ty thanks giuing, reioy-
cing that the Lord in
that day and houre had
vouchsafed to receiue
him, in the number of
his Martyrs, to drinke

of the cup of his Lord
Iesus Christ : Thus was
he offered in a burnt of-
fering to the Lord, and
no feare of death could
be perceiued in him.

*The confi-
dent bold-
nesse of Ba-
silus in
death.
Nazian.
de vit a
Basil.*

And the like Christi-
an boldnesse was shew-
ed by *Basil* in that per-
secution vnder *Valens*
made by *Modestus* and
Eusebins his Deputies :
I will neuer (sayd hee)
feare death, which can
doe no more but restore
mee to him that made
me : all these beside ma-
ny other innumerable
examples which might
be alledged, if they bee
com-

cōpared with that great
timiditie & feare, which
is in vs at the least men-
tion or appearance of
death, may iustly make
vs ashamed of that smal
progresse, which wee
haue made in spirituall
strength, Now in this
time of so cleare a light,
and plentifull grace of
our Lord Iesus Christ.

Alway. But heere least
the Godly be discoura-
ged, by reason of that
feare of death, which
many a time they finde
in themselves, it is to be
considered, if the Apo-
stle was alway so bolde

*It is de-
manded if
such bold-
nesse be in
Gods chil-
dren as is
without all
feare.*

M 4 that

*It is answered, for
even our
Saviour
though he
longed for
death yet
he suffered
it not with-
out feare,*

that at no time hee was
fearfull, or if such confi-
dence can bee in any of
Gods children, as is
without all vicissitude
of feare, No surely for
the same Apostle who
here reioices in his bold-
nesse protests in an o-
ther place, that hee had
fightings without, and
terrors within: Yea our
blessed Saviour, albeit
he longed with a great
desire to eat the passeeo-
uer, which was his last
meale, and after which
immediately he knew
his passion was to fol-
low, yet when he entred

in

into the garden to his sufferings, hee began also to be affraid, & proceeding in feare hee sweat blood and confessed that his soule was heavy vnto the death. It is true there is no comparison betweene his death and ours, for he suffered that death to be a satisfaction for our sinnes, and he alone trod the wine-presse of the wrath of God : but our death, neither is it a satisfaction for sinne, neither a stroke of the wrath of God, neither endure we it by our owne strength

M 5 but

Mar. 14

33.

*It is true
there is no
comparison
betweene
his death
and ours.*

*Yet must
our death
some way
be confor-
mable to
his, both in
outward
and inward
sufferings.
Rom. 8.*

but are sustained in it by the spirit of our Lord, yet is it in such sort made comfortable to vs, that in some manner it is conformable to his death, for so saith the Apostle, that God hath predestinate vs to bee conforme to the image of his son, and that not in heauen only, by rayning with him in glory, but in earth also by carrying his image, and bearing of his Crosse, both in our life and death: and that not onely by suffering the outward dolours of death, caused by the

the

the seperation of the soule and body, but also the inward feares & terrors thereof, that so in our little measure tasting of that cup, whereof our Sauour dranke before vs, wee might some way learne the great loue he hath caried towards vs.

So that wee are not exempted frō our owne feares, wherewith in death after our small measure, God will haue vs exercised: which I haue marked, that wee should not be discouraged with this tentation of

And therefore shall we be exercised with our owne feares also.

of the feare of death, we may tast of it, but it shall not remaine with vs, for it is certaine, that in all Gods children faith shall preuaile at length: and confidence in Gods promises shal breed such boldnes, as shal cast out and ouercome all contrarie feare in vs.

*What
made the
Apostle
willing to
remaine out
of the body.*

Knowing that while we are at home in, &c. In the end of this verse the Apostle casts in two reasons which wrought in him, this confidence and willingnes to goe out of the body, one is that so long as he was in the body

dy, he was absent frō the Lord, another that removing out of the body, he knew hee should dwel with the Lord, the Apostle to expresse this, vses two words, in the original *οὐ παρὼν καὶ παρὼν* which cannot be turned in to full significant speeches in our language, yet do they import thus much, that so long as we are here among our owne people in the body, we are absent from our people who are with the Lord.

So that hee will heere draw vs to consider of
two

*Of the two
Cities or
fellowships
of people
whereof
the one is
in the
earth the
other in
heaven.*

two Cities, two countries, and two fellowships of people, whereof the one is in the earth, the other in heaven, with the one we have fellowship so long as we are in the body, and by experience knowe, what are the comforts of our carnall kinred, of our earthly country & city, but with the other we cannot have familiar conuersation, till we remoue out of the body: And this also serues greatly, if we consider it, to take from vs our natural vnwillingnesse.

nesse to die, the cause
 whereof is, that we haue
 no will to depart from
 our country, kinred and
 people: but here we are
 taught that if it grieue
 vs to depart from this
 people, it should much
 more reioyce vs to bee
 gathered to that people,
 there is a better Coun-
 try, there a more glori-
 ous Citie, & a more ex-
 cellent Burgeship, there
 is that *solitaria* whereof
 th'Apostle, by which we
 are made free to greater
 liberties, and priuiledges
 then any wee can haue
 here, & there is a kinred
 and

*Death is
 but a re-
 moving
 from a
 Burges-
 ship on
 earth to a
 better Bur-
 ges-ship in
 heauen.*

of people neerer to vs,
 & much worthier to be
 loued then that which is
 heere, as the heauens are
 more high and excel-
 lent then the earth. Oh
 that this light did alway
 shine in our minds, that
 as oft as wee are trou-
 bled with the grieve of
 Nature to forsake our
 people, which are on
 earth, we might be com-
 forted by grace, and
 made willing to goe to
 our people which are
 in heauen.

*Our life on
 earth is a
 pilgrimage
 in heauen is
 our home.*

For the Apostle com-
 paring these two toge-
 ther: hee accounts our
 abyding

abiding here but a Pilgrimage in respect of our remaining there, which is a dwelling at home in our own country, our best estate wherein we can be vpon earth is but an absence from the Lord: of all places in the world, a man naturally loues his native countrey best, and of all parts of his countrey, hee esteemes himselfe most homely in his own house, and of all that is in his house, what hath he neerer to him then his owne body, yet is it of truth, that not onely
in

in his owne Country,
but euen in his house,
at his owne fire, in his
own bed, yee euen in his
owne body hee is but a
stranger, and therefore
so should wee liue in it,
as ready to remoue out
of it, for heere we haue
no continuing Citie.

*If there
were no
more to
make vs
loath this
life, this is
sufficient
that it
holds vs
from God.*

*we are absent from the
Lord.* The losse that we
sustaine by our sojour-
ning in the body, the A-
postle takes it vp in few
words, but very weigh-
ty, to wit, that it keepes
vs absent frō the Lord :
and truely, if there were
no more to sparre vs
from

from the loue of this life, yet this were enough that it holdes vs from the Lord our God, whom aboue all, wee ought to loue most deerely, for this cause

Nazianzen writing of the calamities of his soule, and of the hindrances, which it hath by the body, compares the body to that fish called *Remora*, which retaines the greatest Ship, notwithstanding she be vnder saile, and makes her stand still: so is it with the body, that it presses downe the soule, and holdes

Nazianzen. de cala. anima

sia.

How the body is Remora Anima.

Exod. 33.

Rom. 7.

holdes it backe from the Lord, yea though her affection be intended to be with the Lord, for no man can liue in the body and see the Lord, and therefore like men oppressed, captiued and violently kept backe from our God, with whom faine wee would bee, should we liue in the body, lamenting & mourning with the Apostle, O miserable men that we are, who shal deliuer vs from the body of death.

Againe if this be the condition of the Godly that

that notwithstanding
by faith they haue a
most sweete fellowship
with God, as ye shall af-
terwards here, yet while
they are in the body,
they are absent from
God, in what miserable
condition I pray you
are the wicked, who be-
ing without faith, are in
a more fearefull maner
strangers from the life
of God, through the ig-
norance of God that is
in them, for ifeuen they
who beleeeue, while they
are in the body, are ab-
sent from the Lord,
what shall we say, if the
In

Ifeuen the
godly in
the body be
absent frō
God, in
what mise-
rable ab-
sence are
the wicked.

Ephe. 4.

Act. 17.

*In worship
ping of God
they are
far from
him.*

*Act. 17.
27.*

Ambrose.

Infidels, are not they far from him, they liue and moue, and haue their being in him, they spoake of him, and sometimes seeme to be worshippers of him, but it is done, as was by the Athenians, *Ignoto Deo* to an vnknowne God, for as the Sunne though it shine most clearely, yet it is as darke and obscure to the blind man: so the Lord who indeed is present, offering himselfe both by his workes and word to be knowne, yet to the infidel, who hath not eyes to see him, he is absent. Yet

Yet is not this the furthest degree of their absence frō God; for in the life to come, they shall be cast into *exteriores tenebras* : now are they in darknes, but not in vtter darkenesse, as after they shall be banished from the presence of God, and from the glory of his power, where they shall not see so much as any token of his goodnesse, as now they doe vpon earth, neither shall they euer againe get leaue to come neare him. Thus the wicked who wilfully absent themselues frō
the

But in the life to come they shall be cast further from him.

2. Thes.
1. 9.

Now the wicked are in darknes, but then to vtter darkenesse.

the Lord in this life, and will not know his way vpon earth to walke in it, shall against their will in the life to come, be banished from him and cast into the vtter borders of darkenesse, from his ioyfull face, from which most vnhappy condition the Lord deliuer vs : But as to our absence from God, it shal shortly be recompenced with the most comfortable fruition of his presence, if so bee in the time of our absence, wee so liue as euer present before him studying
to

to doe his holy will that
so we may bee accepta-
ble to him.

Ver. 7.

*For we walke by faith
&c.*

BEcause he said be-
fore, that in the bo-
dy wee are absent from
the LORD, and it
might haue beene 'ob-
iected to him, how
can this bee, seeing not
onely with the rest of
mankinde wee liue, and
mooue, and haue our
being in him, but that
this also, is the par-
N ticular

*We haue
now God
present
with vs,
but that
presence is
absence in
respect of
that which
is to come.*

particular priuiledge of a Christian, that he is the Temple and habitation of God, wherein hee dwells by his holy spirit; how then can we be said to bee absent from him. This doubt here in this Parenthesis hee loseth, by distinguishing that presence of God which they inioy, which are in heauen, from that which wee haue who are on earth, shewing that the most familiar presence of god, which wee haue on earth, if it be compared with that which we shall haue

haue in heauen, is but
absence from God, for
we that are in the body,
walke by faith, where
they that are out of the
body enioye him by
sight. So that in this
versewe haue a brieve dis-
cription, both of our
life who are militant
here on earth, and of
theirs who are glorified
and triumphant in hea-
uen: wee are walking,
they are resting, wee be-
leeue, we looke for the
promised kingdome, but
they doe presently inioy
it.

Heere then wee haue

N 2 three

*Our life on
earth is a
walking.*

*Take heed
we be in
the right
way other-
way our
life is not a
walking
but a wan-
dring.*

three things to consider, first how our life is a walking, secondly a walking by faith, thirdly how it is not by sight. As to the first our best estate in this life is walking, Seeing we are not yet at home to enjoy the sight of our fathers face, our next best is to be walking homeward, they are blessed who are in *Patria*, and in the second roome blessed also who are in *viam ad patriam*.

And here we are admonished to looke to the course of our life, that

that we be sure we are in
 the right way, otherway
 our life is not a walking
 by faith, but a wandering
 in infidelity, the way is
 Christ, *I am the way, the* John 14.6
verity and the life: a won-
 derfull secret, *quod ipse*
rex patria factus est via
ad patriam, that the king
 of that Country, is be-
 come the way to the
 Country: therefore since
 he is life, we must walke
 to him, since hee is the
 way, and the verity, wee
 must walke in him, and
 be in him, & then do we
 walke in him, when we
 belecue in him, & keepe

his commaundement
 declýning euill, follow-
 ing good, vsing thinges
 indifferent to the glory
 of God, and edification
 of our neighbour, if in
 any of these three wee
 faile, we are to know it
 is a step out of the way
 vnto the which againe
 wee haue to returne by
 repentance.

*How our
 life is a
 wal'king by
 faith.*

By faith. The second
 thing heere is that wee
 walke by faith, and this
 wee are said to doe first,
 because faith by the
 light of the word lets vs
 see the way to Gods
 face, secondly because
 it

it allures our hearts, and makes them willing to enter into it, thirdly it confirmes vs against all wearinesse that may arise of the longsomnesse of our iourney, though we cannot come to the end thereof, as soone as we would, faith makes vs through patience to waite for it: As likewise it sustaines vs against all impediments and offences that are in the way, for it is as a staffe in the hand of a Pilgrime, which so soone as our iourney is ended, wee shall lay from vs, for

faith shall cease, when
we shal take vp the Lord
by sight.

*And not by
sight,
which is
not simply
spoken but
in compa-
rison.*

*For heere
we are not
without the
sight of God*

Not by sight. The
third thing in this dis-
cription of our life here
on earth, is that wee
walke not by sight, that
is, not by such sight as
they haue, who haue en-
ded their walking, and
rest in the Lord, other-
way we are not to think
that faith by which wee
walke, leades vs blind-
lings and without light,
or that in this earth, we
haue no sight of God.

For first heere hee is
seene in his workes: the
in

inuisible things of God, that is his eternall power and Godhead, are seene by the creation of the world, for this numerosity of so many kindes of creatures, and the variety of their formes, what else is it, but as the Platoniques called euery beautifull created thing *Splendor summi illius boni*; or as Bernard calls them, *Radij Diuinitatis, monstrantes quod vere sit, a quo sunt, quid autem sit, non plane definiētes.*

Secondly it pleased God by sundry appariti-

N 5

ons

Rom. i.

First we
see God in
his workes.

Ber. in
Cant. Ser.
31.

2.

The Fa-
thers haue
scene him
by sundry
visions.

ons to shew himselte to
men from the begin-
ning, appearing vnto
them, *Non sicut est sed si-
cut dignatus est*, for if
they had scene him as
he is, then al o^r them had
scene him after one
manner, because hee is
one, and this sight of
God, was also externall
being exhibited *Per ima-
gines for insecus apparen-
tes, seu voces sonantes.*

Ibid.

3.

In his
Church he
is scene by
his word.

Thirdly it hath plea-
sed him in more com-
fortable manner, to re-
ueale himselte to his
Saints by his word, by
which they behold his
beau-

beauty in his temple,
and with open face see
his image as it is repre-
sented to them, in the
myrror of the Gospcl,
and are transformed in-
to the same.

Gal. 27. 4
.cor. 3.
18.

And last of all hee is
seene of his owne chil-
dren, by inward contem-
plation, *quum per seip-
sum dignatur inuifere
animam quarentem se,*
when by himselfe with-
out externall meanes he
vouchsafes to visite the
soule that seekes him,
and this sight is *eo excel-
lentior quo interior,* the
more excellent then the
rest,

His Saints
see him by
inward con-
templation.

rest because it is more inward, for then is he seen in his fauour and beauty, then is he felt in the sweetnesse of his loue, then is the mind so illuminate with his light, that all other beauty in the world, seemes but deformity in respect of it, and the heart is so enamored with his loue, that those things, which were most deerely beloved of it before, become now loathsome like dung vnto it,

Yet certaine it is,
that the most excellent
sight of God wee haue
in

in this life, if it bee compared with that which is to come, is not worthy the name of sight, *homini enim mortalem vitam adhuc agenti, non potest contingere, ut dimoto ac discusso omni nubilo phantasiarum corporalium, serenissima incommutabilis veritatis luce potiatur*, it cannot said *Augustine* befall to a man living in the body, to enjoy that most cleare light of vchangeable truth, in such sort, that all clouds of earthly phantasies and carnall conceptions be chased away

Yet this sight if it be compared with the sight we shall get, is no sight.
Aug. de Conf n. E. vang.

Gregoryj

away and remooued from him, and hither tends the like saying of Gregory, *Rerum similitudinibus specularando non inuoluit angelica puritatis est*, in contemplation to haue our mind free from earthly shadowes in similitudes, belongs to the purity of Angels, but not to man vpon earth.

And the
sight of
faith which
presently
we haue lets
see a better
to come.

Neuertheles not only doth faith presently open the eyes of our vnderstanding to behold in some sort the riches of that glorious inheritance, but in like
maner

manner prepares them
 for that greater sight
 thereof, which is to bee
 reuealed vnto vs, *fides*
enim lucem non extinguit,
sed custodit, lucem tem-
perat oculo caliganti: &
oculum praparat luci, for
 faith doth not extin-
 guish light, but pre-
 serues it, it tempers the
 light to our diuine eye,
 and lets vs looke to it
 through a vaile onely,
 least ouer great a glance
 of light should strike vs
 blinde, and againe pre-
 pares the eye for that
 light, which more cleer-
 ly after is to be reuealed

vnto

*And pre-
 pares also
 the eye of
 our mind
 for it.*

Ber. in
Cant. Ser
31.

The order
appointed
by God, as
that by
faith we
walk to
fight, by
hearing to
seeing.

vnto vs. *Quod videt Angelus hoc mihi seruet umbra fidei, fidei sinu repositum, tempore suo reuelandum*, That which the Angel presently sees in heauen, is kept for me wound vp in the shadow of faith to bee reuealed in the dew time.

Alwayes for our instruction, we must learn here to keepe the order appointed by God, that from faith wee walke to light, we must heare the Lord before we can see him, wee must beleue, before we enioy him, if wee will not heare him,
and

and by hearing beleue
in him, and beleeuing
in him, walke toward
him, wee shall neuer see
him in mercy, nor come
where he is to rest with
him.

And againe, this sen-
tence being laide vp in
our hearts, will serue to
strengthen vs against
the manifold temptati-
ons of Satan, by which
he wold allure vs to the
loue of worldly things.
Our life here on earth is
awalking by Faith, and
Faith is of things which
are not seene, and there-
fore shold we not suffer

our

*A corrob-
orative a-
gainst such
temptati-
ons, as come
from the
world.*

our selues to bee snared
and entangled with the
loue of any thing, which
fals vnder the eye, nor
diuerted by any thing,
that is present, from the
loue and constant ex-
pectation of better
thinges which are to
come.

*Seeing we
walke by
faith, no
shew of
worldly ple-
sure falling
vnder our
sight should
allure vs.*

But as oft as the
world comes into make
a shew of her pleasures
to vs, as Satan presented
to our Saviour a shewe
of the kingdomes of the
earth, let vs remember
this for an answer, *we
walke not by sight, but by
faith*, Let them bee de-
lighted

lighted with such things
 as falles vnder naturall
 sense, who haue no
 hope of better. Mine
 heart is aboue all these
 things which fall vnder
 the eye, whatsoeuer can
 bee offered to mine eye,
 founded in mine eare, or
 made delightfull to my
 taste, it is lesse then that
 whereat I would be, and
 which I beleieue certainly
 to enioy, I will suspend
 the satisfaction of mine
 eyes, till the day come
 wherein I shall see my
 redeemer, whom with
 these eyes of mine I shal
 beho'd, and none other
 for

*Whate-
 uer the
 world can
 offer to our
 sense, is lesse
 then that
 which we
 hope to see.*

*Iob. 19.
 27.*

for mee. Now I loue him and reioyce in him sometime with ioy vnspeakable and glorious, but shall neuer be content till I see him, and fully enioy him.

*A three-
fold pre-
cept to be
observed in
vſing the
things of
this world.*

1. Cor. 7. 3

1. Cor. 6.

12.

And because so long as we are here, natures necessitie compels vs to vse these things which fall vnder our sense, let vs in vſing of them obserue this threetold precept: First, that we vse this world as if we vſed it not, for the fashion of this world goes away: Secondly, remember that all things are lawfull

full, but all are not expedient. And thirdly, that of these which are expedient, it is not good thereby to come vnder the power of any thing, but to vse the Seruice of the Creature, and to keepe the heart vnthralled with the seruitude thereof: to vse in such sort things that are lawfull, that wee neuer lose for loue of them, these which are more expedient, is a rare, and singular grace of God.

Last of all, this sentence being turned ouer let vs see the contrary

mi-

1611.

The wicked walke by sight here and not by Faith, they shall neuer see better things then these they see now.

*The vanity
of worldly
pleasures
discovered
in two
things.*

miserable estate and disposition of the wicked, they walke by sight, and not by faith, they haue no hope of better things, then these are, which presently they enioy, they haue their portion in this life, they haue receiued their consolation here, another heauen then that they haue on earth, can they not looke for: And how lamentable their estate is, two thinges among many, may declare vnto vs; first that these same pleasures, wherein they delight, if they bee continuall

tinuall, are turned into
paines : and therefore
man craues to bee resre-
shed alway with an ex-
change, for that which
now most earnestly hee
longed for, in a short
time becomes loth-
some vnto him, so that
he is forced to reiect it,
and make choise of an-
other. Secondly graunt
that they could conti-
nue without paine, yet
can they not satisfie the
soule of man, and this,
as we are taught by *Salomon*, we finde it in ex-
perience, for the eye is
not satisfied with seeing
nor

Eccle.1. 8

nor the care with hearing : Miserable therefore are they who set their delight vpon such comfortlesse comforts.

Ver.8.

*Neuerthelesse we are bold
&c.*

*The Apostle returns
to finish his
second conclusion. :*

IN this verse the Apostle returns to finish his second conclusion, which beganne at the sixt verse, and ends in this eight, it depends on the former this way, albeit we haue no such cleare sight of these

these things whereunto
we are called, as after
this wee shall get, but
onely walkes towards
them by faith, yet for all
that we are bold: or *Ne-
uerthelesse wee are bold,
&c.*

Our first lesson arising
of this particle heere is
this, the more impedi-
ments we haue to stay
vs from beleeuing, the
greater is and shall bee
the praise of our faith, if
notwithstanding of the
all wee continue in be-
leeuing: There are two
great tentations that
impugne our faith, one

O

is

*How the
impedi-
ments of
our faith
tends to the
greater
commen-
dation
thereof.*

Buering
of present e-
uill, where-
of we would
faine be re-
leened, our
faith is
tryed.

2. Pet. 1.

is the want of good, which God hath promised, but we see it not: the other is the presence of euill, whereof now we would faine be releued, and yet it lyeth still vpon vs. Concerning this last, it is a notable saying the Apostle hath, we are now in heauines through manifold temptations, that the tryall of our faith, being much more precious then Gold, when it is tryed by fire, might bee found to our praise, honour, and glory, at the appearing of Christ, there we see

see that the end of euills
which now are suffered
to lie vpon vs, is the try-
all of our faith, and that
for our owne greater
praise, and glory : for
where no fire is, how
can gold bee purged,
where no trouble is,
how can faith bee tryed,
and where faith is not
yet tryed, how can it bee
praised.

And as to the other,
when these good things
which God hath promi-
sed, are not seene of vs
but hidden from our
eyes, and delayed to bee
performed vn'to vs, this

By the
ay of go
promi-
sed
which
fine we
would
h. the, on.
faith is
so tryed.

is also for the tryall of our faith. For where we see saluation, what praise is it to beleue? but where wee can neither see nor feele these good things which God hath promised, but rather are exercised with contrary terrours and feares, if yet wee still cleaue to the truth of the word of god, that certainly is an argument of a great faith: and such was the faith of that woman of Canaan, who beeing not onely refused, but as it were disdainefully reiectcd by Christ, did so trust

*It is greatest faith
to beleue
where least
is felt or
scene.*

trust vnto the truth of
Gods word, that con-
stantly shee looked for
mercy, at the hand of
Christ, who strongly by
word had denied it vnto
her, and therefore recei-
ued this commendation
in the end, O woman
great is thy faith, Thus
we see how in the chil-
dren of God, all these
hinderances which wee
haue to stay vs from be-
leeuing, do so much the
more commend, and
approue our faith vnto
God.

wee loue rather. Of
two loues wee see in

Of two
 Lawes the
 stronger
 overcomes
 the weaker
 in the Apo-
 Ale.

the Apostle, the stronger overcomming the weaker, he loued his body, & protested before, he had no will to want it, but he loued the Lord Iesus better then his body, and therefore perceiuing that hee cannot now enioy them both together, for while hee was in the body, he was absent from the Lord, he is now very wel content to remoue out of the body, that he might dwell with the Lord: there is nothing naturally a man loues more then his body, nothing
 he

hee feares more then death, because it imports a dissolution of his body, but where the loue of Christ is strong in the heart, it casts out not onely the feare of death, but ouercomes also all other loue whatsoeuer.

And here haue wee a point of holy wisdom discovered vnto vs, by which we may cure that vnquietnesse of minde, vvhich arises in vs of the wandring of our affections after secondary obiects: the best way to remedy it, is to set our affections vpon the

The readiest way to be quit of the perturbation of our affections is to set them vpon the right objects.

right obiects, if the loue
of the creature haue sna
red thee, fet thy loue on
the Lord, and bend thy
affection toward him,
and the other shall not
trouble thee: If the feare
of men terrifie thee,
learne to sanctifie the
Lord God in thine hart,
make him thy feare,
and thou shalt not feare
what flesh can doe vnto
thee: and if the care of
the world disquiet thee,
cast thy care vpon God,
and labour by conti
nuance in prayer, how
to feele the sense of his
loue toward thee in
Christ

Christ, and thou shalt
finde, that where the
one care like thornes
did pricke thee with
forrowes, the other shal
bring contentment,
peace, and ioy vnto
thee.

But to returne, when
we consider this strong
loue of Christ, that
was in the Apostle, wee
wee haue great cause to
be ashamed of that weak
and little loue, which
in our heartes wee
feele, towards our
LORD: how ma-
ny this day professe
that they loue him, who

*The strong
loue of
Christ that
was in the
Apostle
condemnes
the cold
loue that
we haue to
him.*

*How is it
likely we
will giue
our life for
him who
will not
quit the
superflui-
ties of our
life for him.*

for his loue will not want the superfluities of this life, and what hope then is there that for his sake, they will lay downe the life it selfe, if smaller crosses be vnpleasant to vs, and his loue bee not so strong in vs, as to make vs reioice in them: how shall death be welcommend of vs, wherein there is a concurse of all crosses into one: Wee must therefore learne, for the loue of Christ to inure our selues with the beginnings of mortification, not onely to slay the vnlawful affecti-
ons,

ons, but also to want our wills euen in those things which are lawful: that so by degrees wee may be inabled willingly to want the body, and all that euer we lo-ued in the body for Ie-
sus Christs sake.

To remooue out of the body. Two manner of wayes in this treatise doth the Apostle discribe death, first in regard of that which it doth to the body, and then he calleth it a dissolution of our earthly Tabernacle: Next in regard of that which it doth

How death is discribed in regard of her effects toward the body, and toward the soule.

doth to the soule, and so he calles it a remouing out of the body. So that if vve wil think of death, as the spirit of God doth teach vs, there is no cause vvhy vvee should bee discouraged vvith it.

*The death
of the wic-
k d is not a
voluntary,
but a com-
pelled re-
mooving.*

Againe we see heere, that the death of the godly is a voluntary remouing out of the body, to dwell vvith the Lord: as to the vvicked like as they liue in disobedience, so they die in disobedience, their death is inuoluntary, that which is spoken
of

of that one vicked rich
 man, O foole this night
 they will take thy soule
 from thee, is true in all
 the wicked, their spirits
 are taken from them
 against their will, *exeunt*
istinc necessitatis vinculo,
non voluntatis obsequio,
 vvhereas the Godly
 vvillingly commend
 their spirits into the
 hands of GOD, offer-
 ring vp both soule
 and body to him in
 death, in a full free
 and voluntarie oblati-
 on.

This difference be-
 tweene the death of the
 god-

Luk. 12.

20.

*Cyprian de
 mortall.*

This difference
 of the death
 of the god-
 ly and wic-
 ked, is sha-
 ded in
 the fourth-
 coming
 of Pharaoh
 his Butler
 and Baker
 out of pri-
 son.

Godly and wicked men
 may be commodiously
 shadowed by the forth-
 coming of Pharaoh his
 Butler, and Baker out of
 prison, whereof the one
 knew he should be resto-
 red to serue the king his
 Master, and therefore
 went out with ioy, the
 other knew by Iosephs
 Prophecies hee should
 be hanged within three
 dayes, and therefore if it
 had beene given to his
 choice, would still haue
 remained in prison, ra-
 ther then to haue come
 forth to be hanged: e-
 uen so is it with the
 god-

godly, who are certified before hand, that they are receiued into fauor, and after death shall haue place to stand about the throne of God, there to serue him by praising him continually, are well content when the Lord calls them to remoue out of the body, whereas the other hauing receiued a sentence of condemnation within themselves, no maruaile they goe out of the body, with feare and trembling, like malefactors going from the prison, to the place of
exe-

Chrisost. in
Math.
hom.

Or if the
wicked die
willingly,
they die
impatient-
ly not for
any loue to
be with
Christ.

execution, *vincti & im-
pliciti catenis variorum
peccatorum ad terribile
illud iudicium trahuntur.*

Or otherway if at a-
ny time the vvicked bee
willing to dye, it is not
for any loue or know-
ledge they haue, that
they shall be vvith the
Lord, but either else be-
cause they are impatient
of such heavy crosses as
are vpon their bodies
or else because they
cannot endure the ter-
rours of a iust accusing
conscience, for these
causes oftentimes they
haue beene forced to
seeke

seeke reliefe, by making
 their refuge to the bo-
 some of death, as did
Saul, Achitophell and In-
das, but all in vaine, for
 by new sins the worme
 of conscience is further
 wakened, but not extin-
 guished, the breath of
 naturall life, thereby
 may be suffocate, but the
 guiltinesse of an euill
 conscience is encrea-
 sed: so that in this
 their refuge of vanity
 they finde no more
 ease to their weary spi-
 rits, then if a man to es-
 chew death by water,
 should leap into the fire,
 which

*The reliefe
 the wicked
 get by put-
 ting hand
 in them-
 selves is no
 better nor
 if a man to
 save him-
 selfe from
 water should
 leape in the
 fire.*

*Paines of
this life
compared
with paines
of hell, are
but like
recke going
before the
fire.*

which is no other thing in effect, but to exchange a smaller paine with a greater, it being most certaine, that all the paines vvhich vvic- ked men sustaine in this life, if they bee compared with the paines of Hell, are but like vnto recke or smoake, vvhich goes before the fire. If in the body they may not abide the smoake of Gods wrath, how shall they abide to bee burnt vwith the fire thereof in hell. Yet in this confused and perturbed estate goe they out of the world,

world, finding and feeling they are not well where they are, and forewarned by their conscience, that a worse abides them.

Two things then are requisite to make vs willing, with comfort to remooue out of the body. The first is, that the sense of our miserie, makes vs wearie of this life, seeing here wee are absent from the Lord the next is, that the hope of a better makes vs willing to remooue, knowing that we shall dwell with the Lord: The one is

Hee cannot remooue willingly and well out of the body, who finds not a hand behind him to put him out, and another before him to receive him.

is as a hand behind vs to
put vs out of the world:
The other is as a hand
stretched out before to
receiue vs into a better:
if the sense of misery put
vs not out, we shal be lik
Israel, delighting rather
to bide vnder banishment
in Babell, then to follow
Gods calling to Cana-
an: and againe if the
sense of mercy make vs
not certaine of a better,
we shall bee like them,
who finding a hand be-
hind them to put them
out, but none before
them to take a gripe of
them and pull them o-
uer

uer, cannot but in most miserable manner fall downe into that pit, and gulfe, which is betweene the two prepared for the damned.

And dwell with the Lord. Here we see that the soules of the godly after their remoouing out of the body, haue their dwelling with the Lord. It is not then as some suppose, that the soules haue any other resting place but heauen, wherein they are till Christ his second coming: with which wrong opinion some of

Soules of good men remouing out of the body dwell with the Lord.

of the learned haue bin
stained, whose names
with their nakednesse
we delight not to disco-
uer, but as the Israelites
did to the Egyptians,
wee will borrow their
Gold and Siluer, and vse
it as our owne, leauing
their Claye and Bricke
vnto themselves, and
will rest vpon this most
sure word of the Lord,
that our soules remoo-
uing out of the body,
shall dwell with the
Lord. What our Sau-
our said to that Con-
uert on the Crosse, be-
longs also after Death,
to

to all the rest of his children. This night thou shalt bee with me in Paradise, *Non enim propter solam latronis animam, Christus Deus noster paradysum aperuit, sed ob reliquas etiam Sanctorum animas.*

Athanas.
Quest. 19.

Againe, wee learne here that seeing Saints departed are but flitted to dwell with the Lord, we should so moderate our mourning for them, that we lament not their estate, seeing they haue changed for a better, but our owne, who sustaine by their departure a
two-

Mourning therefore should not be made for them who are departed, but for our selues who remaine

First be-
cause they
were pled-
ges of Gods
favour to
vs.

Acts 8.

Acts 20.

Next be-
cause the
taking a-
way of good
men is a
fore-run-
ner of euill
dayes.

Esa. 57.

two fold losse: First that
such notable instrumēt
of comfort, as haue bin
pledges to vs of Gods
fauour should bee taken
from vs, such was the
mourning of the Faith-
full for *S. Stephen*, and of
the Elders of *Ephesus*,
for Saint *Paul*, when hee
tolde them, that they
should see his face no
more. Secondly, be-
cause the taken away of
godly men is a forerun-
ner of euill dayes to fol-
low, the godly are as
Pillars in a Citie, like as
Lot was in *Sodome*, to
hold backe the iudge-
ment

ment of God from it,
 thus wee see how in
 the death of others be-
 loued of vs, the causes
 of mourning should re-
 spect our selues, and not
 them, and as for that
 which may concerne
 them, if any cause of
 mourning be, it should
 bee before their death
 and not after it, as *Dauid*
 did, who when his child
 was stricken with the
 hand of God, he fasted,
 and mourned for him
 seauen dayes together,
 but when hee saw that
 the Lord would not
 bee intreated to spare
 P him,

*The mour-
 ning to be
 made for
 them shold
 be before
 their death
 not after it
 as Dauid
 did.*

2. Sam. 12

16.

him, his seruants hauing tolde him that the childe was dead, then hee arose, and refreshed himselfe with meate: teaching vs that the best time of mourning for those whom we loue, is to mourne for them while they are aliue, that so we may entreat the Lord to spare them, or then to receiue them into his fauour, and not to take them away in the continuance of his anger, but the contrary commonly is done by vs, for then doe wee begin our mourning, when the

But we commonly begin not our mourning, till the time of mourning be past.

the time of mourning for them is past, that is when the iudgement is giuen out, both vpon their soules and bodies, which by no intreaty of ours can be reuoked.

Last of all, comfortable is it, that our estate after this life, is called a dwelling with the Lord, it is not a sojourning in a tabernacle as heere we are, but a dwelling in an euerlasting habitation, the Lord Iesus shall stablish vs there, as well grounded pillars in the temple of our God, and we shall neuer any more

Comfortable is it, that our estate in heauen is called a dwelling: for it shewes

I
That we shall neuer remove out of it. Reuel. 3. 12.

*That we
shall haue
sufficient
furniture
of all good
in it.*

Psal. 65. 4.

goe out: and againe seeing that is the place of the dwelling of God with his Saints, and of them with him, it offereth to our consideration that great variety of good without any want which there abydes vs: for if vpon earth men of power haue their dwelling places abundantly furnished with all necessary good: what shall wee looke for in the dwelling house of our God? Blessed is hee whom thou cholest, and causest to come to thee, hee shall dwell in thy courts
and

and wee shall bee satisfied
 with the pleasures of
 thine house : The best
 creatures which serue
 vs now , shall not get
 that honour, as to serue
 vs there, *There is no need*
of the Sunne, nor of the
Mooue to shine in that
Citie, for the glory of
God doth light it, and
the Lambe is the light
thereof, The Lord him-
 selfe shall bee all things
 in all vnto vs. In a word
 then, *Anima Anima*
erit Deus, God shall bee
 the soule of our soule,
 he onely shall inooue it,
 he onely shall possesse it

Reuel. 21.

23.

Bern.

What can
 be lacking
 where God
 shall be *A-*
nima Ani-
ma Ani-
ma, yea all
 things in all
 vnto vs.

Psal. 36.
78.

with him onely shall it
be delighte d, filled, and
fully satsified: We con-
clude then with *Dauid*,
How excellent is thy mer-
cy O God, therefore the
children of men trust vn-
der the shadow of thy
winges: They shal be satis-
fied with the fatnesse of
thine house, and thou shalt
giue them drinke out of
the riuers of thy pleasures,
for with thee is the well of
light, and in thy light shall
we see light.

O what a loue of
God is here, discovered
vnto vs, Angels made
Apostasie from God,
and

and mercy neuer offered to them to restore them, Man also made Apostasie from God, & mercy is both offered, & giuen vnto him to restore him: Angels left their habitation, and are now referued in chains vnder darkenesse to the iudgement of the great day, Man is translated from the Kingdome of darkenesse, to be raysed vp to the place from which Angels fell: And where that state of glory was not made sure to Angels, for they left their first estate, it is

P 4

made

*Apostat
man recei-
ued to mer-
cy and set
in the place
from which
Apostat
Angels fell
without re-
covery.
Iude 6.*

made sure to man, wee shall so be placed there, that we shal dwel there, neuer any more to bee remooued from it: so hath the Lord declared the riches of his metcy vpon vs, his holy name be praised therefore.

*The whole
reasons
which
make the
godly wil-
ling to re-
mooue out
of the body
are taken
vpin three.*

I.

*The misery
present.*

Now out of all this, let vs tak vp in one short sum, the reasons which heere moued the Apostle and makes all the rest of Gods children willingly content to remoue out of the body, we reduce the to three. First the miserie vnder which we lye while wee are

are in the body, Next the felicity to which we goe, vwhen wee remoue out of the body, and thirdly the helpes wee haue to carry vs on in this iourney, frō the body to the Lord: & these are not vnlike those 3. motiues, which made *Iacob* willing to depart frō Canaan, suppose it was the Land of promise, to the land of Egypt, wher in he knew his seed shold be afflicted, 1. the scarcety and famine which vvas in Canaan, Next the plenty that vvas in Egypt, vwhereof *Ioseph*

2.

*The felicity
to come.*

3.

*The helpes
for the iour
ney.*

*Shadowed
in three
the like,
which made
Iacob wil-
ling to goe
from E-
gypt to Ca-
naan.*

his beloued sonne, vvas
gouernor and dispenser
liuing there in great ho-
nour, notwithstanding
that all his fathers house
supposed him to haue
beene dead and rotten :
and thirdly the oracle of
God warranting him to
goe , and the Chariots
which vvere sent by *Io-
seph* to helpe him in the
iourney, but we haue (as
I said) three greater mo-
tiues, to make vs willing
to goe from this Egypt,
a land of darkenesse , a
house of vile seruitude
and bondage, to our hea-
uenly Canaan.

For

For 1. what haue we
 heere in this life, but a
 fearefull famine and
 scarfitie of all thinges
 which are truely good,
 it is not vvorthy of the
 name of good, vvwhich
 commonly among men
 is esteemed good, *non so-
 lum quia facilem habeat
 ad res contrarias conuer-
 sionem, sed quod etiam pos-
 sessores suos meliores red-
 dere non valeat*, not one-
 ly because it is easily tur-
 ned into a contrary e-
 uil, but also for that it is
 not able to make the
 possessors thereof any
 better, and what a good

I pray

*In this life
 is a feare-
 full famine
 of all good.*

*Basil in
 Psal. I.*

*And the
 best things
 which are
 here makes
 not their
 possessors
 better.*

Ber.

I pray you can that bee,
 by which he is not made
 good that possesse it,
*Beatus ille qui post illa
 non abiit, quæ assequi mi-
 serum est, quia possessa o-
 nerant, amata inquinant
 amissa cruciant* : happy
 is he that walkes not af-
 ter those things, which
 to obtaine is a misery,
 because being possessed
 they burden vs, being
 loued they defile vs, be-
 ing lost they torment
 vs: and truely no bet-
 ter are the best thinges
 which growe heere, in
 this land of our Pilgri-
 mage and absence from
 God

God. Our life is but an exchanging of many sorrowes, we liue in the body like *Iſrael* in the *Wildernesse* in danger to bee stinged euery houre with fiery Serpents, like *Daniel* in the Den, in danger to be deuoured by Lyons, like *Lot* in *Sodō*, vexed with the vncleannesse which is within vs in our selues, & without vs in others.

But were it so, that we had abundance of good things in this life, yet shold we becōtent to go from them, seeing wee know that by so doing we shall exchange for a

*But albeit
good things
were here,
yet were
they to be
exchanged
for better.*

a better : for euen now
vvhile we are in the bo-
dy, we may find by ex-
perience , that at no
time vve haue such ioy
in the spirit, as vvhē by
feruent prayer, and hea-
uenly contemplation,
after a sort vve are rai-
shed , and transported
out of the body, to walk
vwith God, and haue fa-
miliar cōuersation with
him: whereas otherway
vvhē the soule comes
downe from contem-
plation, to exercise her
function by externall
senses , toward these
things which are below,
then

then is shee incontinent
disquieted vvith pertur-
bations, so that she can-
not looke out by the
eie, and not be infected,
nor heare by the eare
and not bee distracted,
nor touch by the hand,
and not be defiled. Thus
if the soule take a view of
the thinges of this
world by the senses, a
world of strange cogi-
tations are vvakened in
her, which quickly a-
gaine euanishes: if the
soule forsaking the fami-
liar vse of the senses by
continuance in prayer
ascend vnto God, *Tunc*
anima

*How the
soule is a-
bused in the
body.*

Ambros.
de bono
mortis.
cap. 3.

anima non fallitur, quando solum veritatis attingit, quando se secernit ab isto corpore, decipitur enim visu oculorum, auditu aurium.

The soule
hath her
greatest
peace and
ioy out of
the body,
while the
body be
glorified.
Athanas.
Cont. Gent

That same reason by which *Athanasius* did prooue that the soule liues out of the body, may serue to prooue, that it shall liue in greatest peace, and ioy out of the body, *Si enim connexa corpori, extra Corpus vitam agit, corpore enim in lectulo cubante, ac velut in morte quiescente, ipsa naturam corporis transilit.* For if the soule

soule, euen while it is knit to the body, liues a life without the body, as may bee seene, in that while the body is sleeping, and as it were resting in death, the soule transcends the nature of the body, howe much more shall wee thinke, that out of the body, it liues the own quiet, and peaceable life, deliuered from this waltring Sea of restless temptations, wherein it is tossed too and fro, so long as it is in the body.

And as to the second if wee looke to these things,

*In heauen
is wealth
and safety
of all good
things.*

*What a
blessed com-
panie shall
we be ga-
thered vnto
there.*

things, vvhich are be-
fore vs in heauen, there
is our most louing Fa-
ther, in whose face is the
fulnesse of ioy, and at
whose right hand are
pleasures for euermore:
there is not our yonger,
but our elder brother li-
uing and raining in glo-
rie, he once died for our
sinnes, but he is risen a-
gaine and gone vp be-
fore vs, to prepare a
place for vs. Since hee
is the fairest among the
children of men, and we
haue not yet seene him,
if we loue him, why doe
wee not long to goe to
him?

him? Many also of our beloued are gone there before vs to that assembly, and Congregation of the first borne, wherein are the Spirits of iust and perfect men, and to the which, all these Sonnes of God, which shall remaine behind vs, shall shortly be gathered: and shall it be grieuous to vs to remooue to so sweete a fellowship, when it shall please GOD in our course to call vpon vs.

And thirdly, we haue most notable helpes giuen of God, to aduance

Heb. 12.

3.
*We haue
notable
helpes to
carrie vs
forward in
theiourney.*

vs.

1.

The Oracle to warrant vs.

*Luk. 19.
17.*

2.

The Chariots of Angels to convey vs.

vs in our journey: for not onely haue wee the Oracle of God to warrant vs from all euill which may follow vpon our remoouing, and to assure vs of a ioyfull welcome, *Come thou faithfull seruant, and enter into thy Masters rest,* And againe, *Blessed are they that dye in the Lord, for they rest from their labour:* But wee haue also Chariots, which our eldest brother hath sent to attend vs, and convey vs in our journey, these are his holy Angels, who conueyed the soule

Soule of *Lazarus* from the dunghill vnto *Abrahams* bosom, euen these same fierie Chariotes, which tooke vp *Elijah* into heauen, waite vpon vs also to carie vs vp, when the time of our Transmigration shall come.

Besides that, we haue also within vs the holy Spirit of promise, who as he is sent in our harts, to witnesse the loue of God vnto vs, so doth he remaine with vs, and will not forsake vs, in the troubles of our life, hee comforts vs in the
ter-

3.
The hely
spirit with-
in vs to con-
duce vs.

*An Exhortation to
courage in
Death.
Col. 3. 1.*

tèrrours of Death, hee
ſtrengthens vs, and in all
the way wherein wee
haue to walke, he guides
and conducts vs, till at
length he put vs in poſ-
ſeſſion of that inheri-
tance, whereunto hee
hath Sealed vs, & wher-
of then ſhall wee bee a-
fraide?

Seeing then wee are
compaſſed with ſo ma-
ny and great comfotts,
let vs in time transport
our affections vpward
towards heauen, where
Chriſt is at the right
hand of God, let vs liue
in the body ready to goe
out

out of the body, when
God shall call vs, watch-
ing, and praying conti-
nually, for we know not
the hower. Beware
that wee lie not downe
into the hollow of our
hearts, to sleepe in care-
lesse securitie, as *Ionas*
sleaped in the sides of
the Ship, least the feare-
full tempest of Gods
wrath come vpon vs,
vnawares to swallow vs,
and wrap vs vp in end-
lesse confusion: woe be
to him that shall bee
found sleeping in his
sinnes, when the Lord
cals vpon him to come
out

*How wee
should
stand ready
to welcome
it.*

out of the body. But let vs stand prepared like Israel at the Passeouer with our loynes girded vp, and our staffe in our hand, waiting when the Lord shall warne vs to remooue. As the birds vvhich are desirous to flie, stretch out their wings, so the soule, that would be with the Lord should first stretch out her affections toward him. Or as *Abraham* sitting in the doore of his Tabernacle, when the Angels came to him, and *Eliab* standing in the mouth of his caue,

Caue, that hee might
meete with the Lord,
so shold we soiourne in
the body, that we come
out to the doore, to the
mouth of the borders of
it ready alway to remoue
out of it, that wee may
be with the Lord, *Bles-
sed are these seruants
whom the Lord, when hee
comes shall find waking.*

*Luk. 12.
37.*

And thus much con-
cerning these reasons
which makes the Godly
willing to remoue out
of the body, haue wee
obserued, not onely for
the comfort of Gods
children, but also to di-

*Natura-
lists some-
times shew
a courage
in death,
which is
not Christ,
an confi-
dence.*

Q stin-

stinguish the death of the worldling from the death of the Christian. For oftentime sin naturall men, there is seene a carnall boldnes to die, by which they enforce themselves to dye courageous, and (as they call it) like men, which neither workes in them for the present any inward contentment, nor yet assures them of any greater comfort, when they goe out of the body, it is no more but the last puffle of their naturall pride, which soone euanishes, and is not Christian

stian Magnanimitie flowing from inward consolation of the Spirit: Surely neither in suffering nor in doing, doth the Lord regard the outward shew of godlines, but the power, *Non enim florem interrogat, sed radicem*, Neither are we to thinke much of those who being but Martyrs *Satanicie Virtutis* doe in externall appearance dy with boldnes, as may be seene in many, who being of an euill conuersation, die for the maintenance of an euill cause neither ashamed of the

Neither in doing nor suffering doth God looke to the shew, but to the power.

one nor the other, these may pretend courage in the face, but be sure can haue no comfort in the conscience.

VER. 9.

*wherefore also wee couet
that &c.*

*The third
fruit of god
lines which
the Apostle
gathers of
his general
ground of
comfort.*

WE come now to the third conclusion, which the Apostle inferres vpon his former ground of comfort: which is that the certain knowledg of the glory to come wrought in him a care both in life & death,
to

to be acceptable to God
and this conclusion is
very well annexed to
the former, they cannot
be separat: he that loues
to dwell with the Lord,
no doubt will haue a
care to please him, wee
see by experience, how
carefull we are to please
those with whome wee
are to dwell but a short
while vpon earth, much
more will we be carefull
to please the Lord, if so
be we desire for euer to
dwell with him. And a-
gaine, where there is in
the life a care to please
the Lord, there is also in

death a boldnesse to go to him: whereas an euill conscience desires not to heare the Lord, farre lesse dare it bee bold to see him.

The Apostles holy ambition by which he strines to be great with God.

we Couet. The word which here the Apostle vses commonly signifies an ambitious coueting of honour: but here the Apostle vses it to the best, to expresse his most earnest, and sincere affection, which caried him to loue this honour, that he might be in fauour with the Lord his God, esteeming it the highest honour, to be acceptable

ble to the Lord his God
not to be great with men
of worldly power, which
is the greatest designe
of those who can
mount no higher, then
the earth, but to bee
great with God, there-
fore protests hee that
vvhhere away soeuer, the
affections of other men
goe, this is the honour
which hee loued, that
both in life, and death,
he might be acceptable
to God.

As to that honour
which may come to vs,
from the countenance
of man, by courting

Q 4

wi h

*Honour
which
comes by
courting
with men
is an ena-
nishing
gladness*

*Two que-
stions to
discover
the vanity
of a man
in his best
estate.*

with them it is but an e-
uanishing shadow, they
themselves in their best
estate are altogether va-
nity, they are but like vn
to grasse, and their glory
fades as a flower of the
field, and what true ho-
nour then can they
communicate to vs? let
the most glorious Mo-
narch, who euer liued in
the world, be presented
to vs, let him bee pla-
ced in his Chariot of
Triumph, decked in
most gorgeous maner,
with all magnificence
that can be deuised: two
questions propounded
to

to him shall quickly
 discover his vanitie :
 First what hath he here
 which is his owne , let
 that which hee borrow-
 ed from the creature to
 make vp his begged glo-
 ry bee taken from him,
 and what behinde shall
 remaine vnto him ?
 Next that state of ho-
 nour wherein he stands
 how long shal he conti-
 nue in it? that Samaritan
 Prince, who this day lea-
 ned on the **KINGES**
 shoulder , and the next
 day was trampled vn-
 der the peoples feete
 may serue among
 ma-

1.
*What
 hath he to
 make vp
 his magni-
 ficence
 which he
 hath not
 borrowed
 from the
 creatures.*

2.
*How long
 shall he
 stand in
 that state
 of honour.*

many other innumerable examples, to shew how short and vaine the glory of flesh is, as *Nebuchadnezers* image had a head of gold, but feete of yron, and clay: so is it vvith all the glorious pompe of worldlings, golden in the beginning but the ende thereof is dust and ashes.

*Both the
Christian
and the
worldlings
seekes life,
riches, and
honour.*

If wee compare the Christian & the worldling together, wee shall see that both of them shoots at life, riches, and honour, these are the common endes of all mens actions: but where
the

the one pursues after *apparens bonum*, the other follows after *Reuera bonum*, they follow shewes the other the substance, they are busied about the chaffe, the Christian is seeking the Corne: externall things cannot content him, *frumentum paleis mensura minus est, sed natura pretiosius*, as Corne, suppose it to be lesse in measure then the chaffe, yet is it more pretious in Nature: so doe they know that inward, spirituall & inuisible goods, are the most excellent. *With me* (sayes wisdom)

But the one followes the shadow of them, the other the substance. *Chrisost.*
in *Matth hom. 11.*

Prou. 6.

Ambros.
de fuga
saeculi cap.
5.

wisedome) are durable riches and honour, this life is but a shadow : but Wisedome calles vs, to the fellowship of an euerlasting life: all the honour that is from the world, ends in shame, but the honour which is from God is durable.
fugiamus ergo hinc, ubi nihil est, ubi inane est omne quod magnificum putatur, ubi qui se putat aliquid esse, nihil est, let vs therefore flie out of this world, in the which there is nothing, in the which, that which is thought to be most magnified,

nified, is indeed but vanity, and hee who thinkes himselfe to bee something, in very deed is nothing, *relinquamus umbram qui solē quarimus*, let vs forsake the shadow, who seekethe Sun, and follow those things which by true light are discovered. to vs to bee best. Againe we see here how religion takes not away from the christian naturall affections, but only rectifies them, the Lord who in the 1. creation made them, in the regeneratiō, doth renue them, tempering thē in mea-

Religion takes not away affections, but rectifies them.

*Affections
distempe-
rat or di-
verted
from their
right ob-
iects breed
vs trouble.*

measure & setting them
vpon the right obiects,
for the affections so
long as they are either
distempered and out of
measure, or then diuer-
ted from their own pro-
per obiects; they breed
in vs manifolde restlessse
perturbations, euen as
the strings of an instru-
ment, being distempe-
red, (if yee touch them)
send out a very vngrate-
full sound, where other
way being rightly set, by
the hand of the Musiti-
an, they send out most
pleasant melodie: so is it
with the affections, if
they

they be tempered by the spirit of God, & set vpon the right objects, they worke in vs a quiet meeke and peaceable spirit, and this is the great benefite wee haue by religion and godlines, that our affections which are like to furious Beastes, are tamed to our hand, since by nature we are couetous of honour, religion teaches how to couet the best honour: and where by nature we cannot be without care, religion teaches vs how to bend our care to please God,
tht

that godly care may
cause cōfort to vs, where
the carnal is thorny, that
doth but prick, & disqui-
et vs, and so forth of the
rest of the affections.

*Two things
requisite to
hold our af-
fections
moderate.*

Now for this mode-
ration of our affections,
because they are sooner
commoued, then water
is with the winde: Two
things are most necessa-
ry: One is, that we haue
continually in our mind
some short precepts of
the word, commanding
vs how to temper them,
and next that with the
precepts we bee instant
in Prayer to God, the
whole

Iam. 3. 7.

whole nature of beasts hath beene tamed by the nature of man, but the nature of man, no man is able to tame. vvhat is spoken of the tongue, is true of our whole nature, it is an unruly euill, wee must therefore seeke it may be done by God, which is not possible to be done by man.

That both dwelling at home, &c. But now to returne. The Apostle protests that both dwelling at home, and remoouing from home, that is both in life, and
in

The godly consecrate not their death only, but their life also to God.

*All men
are faine
in death to
seeke the
Lord.*

in death it was his greatest desire to bee acceptable to GOD. It is certaine that *Ioab* as prophane a man as hee was in his life, yet when he was straited by death ranne to the hornes of the Altar: so the most prophane and wicked men, when they come to the point of Death, would giue al the world if they had it, for the fauour of God: then are they content to heare the Preacher, then desire they some comfort of the word, and that prayers by the Church should

should be made vnto god
for them. In a word,
those same meanes of re
conciliation with God,
which they despised in
their life, they desire
them in death, but here
is wisdom in time to
doe that which we must
bee faine to doe at the
length. I see no other
difference between these
wise and foolish Virgins
in that parable, but that
the one did that in time,
which the other would
faine haue done out of
time, but in vaine. And
the Apostle here stands
vnto vs for an example
of

*Desiring in
death the
meanes of
reconcilia
tion, which
in life they
despise.*

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of this holy wisdom, he offered vp himselfe in a whole burnt offering to GOD, keeping nothing backe, nor diuiding euill, as the maner of foolish men is.

*They de-
uide euill
who giue
their young
yeeres to
Satan and
their a
dayes to
the Lord.*

What greater folly then this, that thy dying dayes thou resoluest to offer them vnto God, and the daies of thy life, thou giuest them to the seruice of Satan and sin: for euill diuiding, *Saul* lost his Kingdome, for euill diuiding *Ananias* and *Saphira* lost their liues: but worse diuiders are they, who will
giue

giue their young yeeres
vnto Satan, and their
old and feeble age to the
Lord: this is to incurre
that fearefull curse, *Cur-*
sed be hee that hath a male
in his flocke, and vovves,
and Sacrifices a corrupt
thing vnto the LORD.
Surely, as the carelesse
Husband-man, who
sowes nothing in spring
time, Reapes nothing in
Haruest: So hee who in
his life sowes not the
seede of teares out of a
penitent heart, how shal
hee gather in death the
fruit of ioy, yea rather
as the idolatrous Israe-
lites,

Such vn-
der go
Malacbies
curse.

Mal. 1.

And haue
 cauſe to
 feare this
 fearefull
 anſwere to
 be giuen
 them in
 death.
Iud. 10.
 14.

lites, when by many a
 poſtaſies they had pro-
 uoked the Lord to an-
 ger, got this fearefull
 anſwere from him, *Goe
 to the gods, whom yce haue
 choſen, let them ſaue you
 in the time of your tribu-
 lation* : So may they
 looke for the like aun-
 ſwere, who in their life
 liue as Rebels vnto
 God, and then in death
 will pray the Lord to re-
 ceiue them ; No, goe
 your way to the Ma-
 ſters whome yce haue
 ſerued, and let them re-
 ceiue you.

Now all this delay of
 Re-

Repentance, whereby men defer to doe that in their life, which faine they would do in death, comes to passe of Satans singular Policie, who craftily steales away from men the time of Grace, he dare not be so impudent, as to say plainly to the wicked man, yee neede not repent at all: he craues no more but a supersedere, yee neede not to repent as yet; euery day hee tempts thee with a new baite, and so makes thee put off from day to day, till the last day come where-

*Delay of
Repentāce
till old age
is procured
by Satans
subtiltie.*

*Protract of
time makes
diseases
more incur-
able.*

wherein thou art suddenly taken away, before thou canst put order to thy thoughts, for then a multitude of sins gathers against thee and confounds thee, where if thou hadst fought against them severally before, thou mightst easily haue ouercomethem. As in bodily diseases, protract of time makes them the more incurable: so is it in the spirituall, for no sinne ends there where it begins, but if it bee suffered to continue, makes a progresse alwayes to the worse. In

It is written of Pharaon, that being plagued with Frogges, that Moses offered to him: Concerning me, command when thou wilt that I shall pray for thee, and the Frogges shall bee taken from thee, and sent into the River, hee answered him, Pray for me to morrow: what a misery is this, the plague of God is ypon him, and God offers by his seruāt to take it fro him at such a time as hee himselte shold appoint, & yet the blind & hard harted mā hath no grace presently

R

to

Miserable Pharaon delayed his deliuerance till the morrow.

Exod. 8.9

to seeke the remedy, but
 puts it off al to morrow:
 but truely more misera-
 ble are they to whom
 God by his Gospel eu-
 ry day offers mercy, and
 grace, saying as much to
 them in effect as, when
 wilt thou that I shal take
 thy sins from thee, when
 wilt thou that I deliuer
 thee from the death vn-
 der which thou liest, but
 truely the answer which
 is giuen to the Lord is
 worse then that answer
 of Pharao, for in effect
 this it is, no till the mor-
 row, yea no till the next
 yeere and which is worst
 of

of al, no til mine old age:
 Let me first go, and kisse
 my father, then will I
 come, and follow thee
 let me first delight my
 selfe with the pleasures
 of corrupt nature: and
 then shall I amend my
 life, and become godly,
dissoluta certe, & paralyti-
ca vox est de crastina cogi-
tare conuersione, & aduer-
sam diligere.
 One carefull expediti-
 on to prevent all euills
 may befall to our bodies,
 may iustly conuictvs for
 this carelesenes, that we
 haue of our owne salua-
 tion, no man beares a

Aug. ad
frat in Ere-
moser 71.

Bodily e-
uils we re-
medy with
out any
delay.

*But are
not so wise
As concer-
ning our
soules.*

burden longer than con-
ueniēly he may be quit
of it, no than is sōoner
wounded in his body,
but incontinent he cries
for a Phisitian, and if fire
enter into the house,
there is haste made for
water to quench it: shall
we be so wise in thinges
pertaining to our bo-
dies, and prooue foolish
as concerning our soules?
why delight we to beare
the burden of our sinnes
any longer, since the
Lord Iesus offers to re-
leue vs of it, wee are
wounded to the death,
and will not receiue the

Oyle

Oyle of that sweet Sa-
maritan that we may be
cured, the fire of Gods
wrath is kindled against
vs, and we make no hast
to get water out of the
fountain of *Dauids*
house, which only is able
to quench & slake it: So
soone as the Angell
troubled the waters of
Siloam, so soone such as
were diseased, hasted to
step downe into it, that
they might be healed:
the liuely and whole-
some waters of Shiloh
able to cure all our spe-
rituall diseases flowes a-
boundantly among vs,

Ioh. 5.

*He that
bueth in hope
of a long
life, should
take with
care also to
make it
good.*

*All thing
that a man
hath, he
would haue
it good, only
he makes
his life*

but alas we delay to seek
our health in them.

But if it bee so that
thou liuest in hope, thy
dayes will be long, why
wilt thou not fall so in
time, and make them
also good: for if God
make thy dayes long, &
thou thy self make them
euill by continuall sin-
ning, dost thou not turn
good into euill, and so
increase double wrath
and iudgment vpon thy
selfe. Take heed to thy
selfe, and consider how
euery thing which is
thine, thou wouldst faine
haue it good, and pre-
ferr

fest dayly to make it better, if thou haue children thou wouldst haue them good, if thou haue land, thou wouldst haue it good, thy house, thy garments and all that thine is, thou wilt haue them good, onely heere thou forgets thy selfe, that thy owne life thou suffers to be euill, and so inter
omnia bona tua ipse malus, in the middle of all thy good things, thou thy selfe onely art found euill.

The late repentance of the wicked; falles out commonly to bee like vnto

The late
repentance
of men
falls out
often like
that of
E(an.

Psal. 109.
17.

*After long
wandering
from God
it is not ea-
sie to re-
turne to
him.*

vnto that of *Eſau*, hee ſought the bleſſing with teares, but hee found it not: and it is the common iudgement of all the wicked, hee loued curſing and it ſhall come vpon him, hee loued not bleſſing, and it ſhall bee far from him, they farre deceiue themſelues who thinke they may when they will, euen in an inſtant returne to the Lord: Many knots that are ſurely caſten, are not eaſily looſed, & the heart which Satan hath bound of a long time, with the cords of manifold transgreſſions,

gressions, is not easily made free againe, *Joseph* and *Mary* lost *Christ* at *Ierusalem*, and went a daies iourney from him, but sought him againe three daies, before they could finde him: and thinkest thou who all thy dayes hast liued in rebellion against God, that it is easie in a moment, to be reconciled with him?

We see by daily experience howe often it comes to passe. *Ut hac anima dersione percutitur peccator, ut moriens obliuiscatur sui, qui dum*

In Gods iudgement it fals often out, that he who in life, forgets God in death forgets him selfe.

uiuere oblitus est Dei.

That with this fearefull
iudgement, a sinner is
stricken, that in death he
forgets himselfe, who in
his life did forget the
Lord: as we see many of
them suddenly taken a-
way in their sinnes in
such sort, that not onely
sense, but reason and
memory also is taken
from them. Men for
their pleasure do in such
sort diuide their life in
death, that they live and
that state wherein nei-
ther intend they to die
neither dare they dye,
and God for their pu-
nish.

nishment, ¹ forsa-
 them, letting them die
 in that same sinful estate
 wherein they lived.
 Thus between two,
 they fall into hell, while
 in their young yeeres
 they will not, & in their
 olde age they cannot re-
 pent. But if we with the
 Apostle will not delay
 in our life carefully to
 please him, then in our
 death shall we be accep-
 table to him: If our life
 be the life of the righte-
 ous, out of doubt wee
 shall dye the death of
 righteous, and bee wel-
 comined of God with
 that

Thus the
 wicked,
 who in life
 will not,
 and in
 death can-
 not repent,
 are subtilly
 by Satan
 snared to
 destruction.

that ioyfull sentence,
 Come to me thou faith-
 full seruant, which God
 of his mercy graunt to
 vs, for Iesus Christs sake
 to whom be praise
 and glory for
 euer.

FINIS.

